

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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Why We Must Earnestly Contend for the Faith

By Editor John R. Rice

"...It was needful for me to write unto you and to exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

THE SWORD OF THE LORD is frankly interdenominational in its scope. The paper uses sermons from ministers of many denominations, and I regularly preach in union revival campaigns and in churches of various faiths. With the psalmist, I can say, "I am a companion of all them that fear thee, and of them that keep thy precepts" (Ps. 119:63). I love all the people of God. I have sweet fellowship with all those who have trusted in the blood of Jesus Christ for cleansing and salvation. If they believe the Bible, if they love the Lord Jesus, if they are depending on His atoning blood to pay for their sins, they are my brothers and sisters. With all such people I have far more in common than I have differing from them. With all such born-again Christians I delight to co-operate in soul-saving.

However, my love for Christians of all faiths and the joy I have in fellowshiping with them must not make me indifferent to the great truths of the Bible, or make me shrink from declaring the whole counsel of God. I think I can say honestly that everywhere I go, in churches of whatever faith, in union revival campaigns and in radio services, I preach the same

kind of preaching. If doctrinal preaching, even on controversial questions, keeps the great essential doctrine at the center of importance, and if all such preaching is saturated with a compassionate love for sinners and humility and brotherhood toward all Christians, I find it is usually not offensive, and it leaves unity instead of division and strife.

Sound Doctrine Necessarily Displeases Some Christians

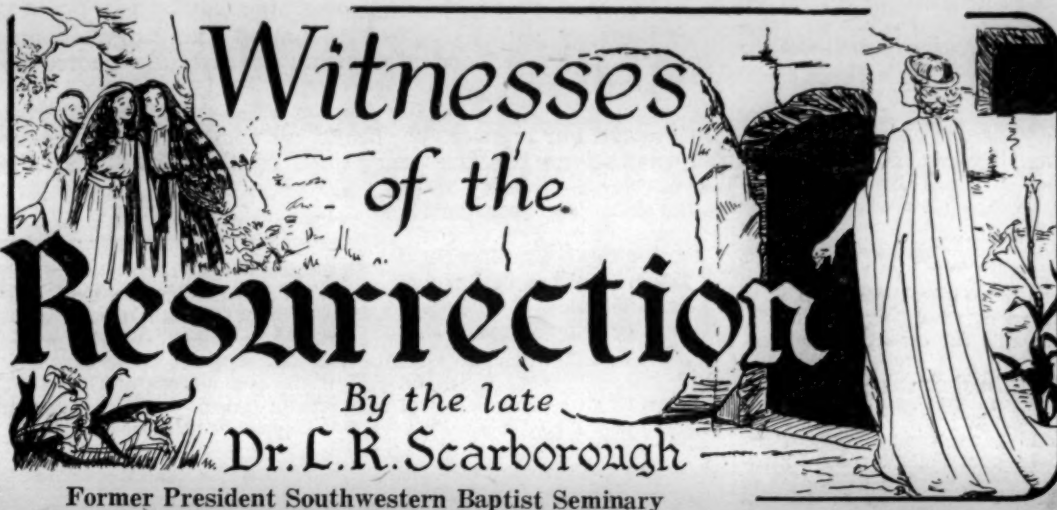
There is so much difference of opinion on important doctrines even by saved people that necessarily some will be offended if they hear plain Bible teaching contrary to their own conception of scriptural truth. That was true in Bible times. Many of the Judaizers who hounded Paul and were so offended at his doctrine of salvation by grace without circumcision and without keeping the ceremonial law, were truly saved people. Those at Corinth who said, "I am of Apollos," or "I am of Cephas" or "I am of Christ" were saved people, people of good intentions, but they broke Paul's heart. The Christians at Galatia whom

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Witnesses of the Resurrection

By the late
Dr. L. R. Scarborough

Former President Southwestern Baptist Seminary



The question of miracles is an agelong question. It is faced everywhere, in all the areas of life clear back from the beginning of religious history; and as we approach the life of Christ we are faced everywhere with evidences of the supernatural. The attestation of miracles in the ministry of Christ is a very vital matter as to our faith in Him. If we deny miracles, then we put in the trash heap much of Christ, because His entire ministry is built upon the foundation of the miracles. Paul put the question straight to the face of King Agrippa in Acts 26:8:

"Why should it be thought a thing incredible with you, that God should raise the dead?"

The raising of the dead seems to be the climax of the miraculous. Power that can go into the grave and bring its victim out alive has exercised the highest expression of divine power.

The Credibility of Miracles

Miracles are everywhere. Creation is a miracle. Productivity is a constant miracle. Providence is a supreme miracle. The holding

and molding and making of the order of the spheres is not nature, it is God. The secret union of body, mind, and soul and their interchanging co-operation is a miracle. Christ, His dual nature, His incarnation, His sinless life, His selfless life, perfect resurrection, is God's climax in the miraculous.

There are physical miracles recorded in the Old Testament. There are many miracles recorded in the New Testament, all of them evidencing power exercised beyond the ordinary routine of nature. Regeneration is a miracle in spiritual transfusion, a holy mixture of truth, faith, Christ's redeeming blood, His resurrection power, His divine life. In this spiritual operation performed by a loving Father and the human soul inoculated with the virus of sin, wherein the poison of this sin is taken out and new life and blood transfused into the soul, all this is a miracle. Prayer is a constantly recurring miracle—a man, humble, trustful, talks to God over a spiritual radio. The answer comes back in the peace of the man's mind, in some triumph in the life of the man for the glory of God, Christianity is a miraculous triumph in civilization. All of its holy tenets are based upon the incarnation of Christ, a miracle; the substitutionary death of Christ on the cross is another miracle; the resurrection of Christ's body is another miracle. The impartation of divine power to human weakness is another miracle.

Because nature performs its functions steadily and without break does not mean that it is all mere nature. It is God working in an orderly way. A miracle is not a violation of natural law: it is but a friendly interposition of higher law, the constructive law of love. The natural is really supernatural to us and the supernatural is natural to God. God works through nature in an orderly way, but reserves His authority to work in a higher, supernatural way. In view of the mighty evidences of God everywhere, why should man, so blind to the divine, doubt and become incredulous of God's working in a miraculous way? Why should it be incredible that God should raise the dead, or do anything else that He wishes to do? If we will approach all the miracles in the Old and New Testaments and all the strange workings of God about us with the hypothesis that God is God, then we solve the problem, or at least satisfy the mind of faith as to the

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"NO MIDDLE ROAD"

By Evangelist Eddie Martin
2036 Lititz Pike, Lancaster, Pennsylvania

"He that is not with me is against me; and he that gathereth not with me scattereth abroad."—Matt. 12:30.

I turn this morning to the twelfth chapter of the Gospel according to Matthew and read one verse, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." It comes at the close of that portion of the Bible that deals with the unpardonable sin. In the twelfth chapter of Matthew, verse thirty, Jesus said to those that were standing around, "He that is not with me is against me." And that is my text today. "He that is not with me is against me."

Recently I read that there are over three hundred different denominations in America, and of these three hundred different denominations, the majority of churches represented are affiliated with twenty denominations with 2,500 churches or more. During the past ten years there have been over fifty new denominations organized. This growth, of course, causes the fellow in the street

—the unsaved sinner—to say, "Why don't you boys get together? What are we expected to believe? One group believes in 'immersion'; another group teaches baptism by 'sprinkling.' One crowd believes in 'falling from grace'; another crowd believes 'once saved always saved,' and on down the line."

And the unsaved fellow says, "Why don't you church leaders get together? I don't know what to believe. I'm so confused I just don't know which crowd to follow, and what doctrines to believe."

Well, ladies and gentlemen, young people, as far as God is concerned there are only TWO CLASSES OF PEOPLE IN THIS WORLD. They are (1) those who are saved, and (2) those who are lost. We see all the way through the Bible that either you are saved, or you are lost; either Heaven-bound or Hell-bound; either a child of God or a child of the Devil. There are ONLY TWO CLASSES.

I. Believers or Unbelievers

In the book of John, chapter three, verse thirty-six, we read:

"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

Now, there you have the two classes of people represented in this world today. Every man is classified according to what he has done with God's Son, the Lord Jesus Christ. Men in God's sight are not classified according to what denomination they belong to. Men are classified according to what they have done with Jesus Christ, God's Son. God says that people either believe in the Lord Jesus Christ, or they do not believe.

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Evangelist Eddie Martin

On the Emmaus Road

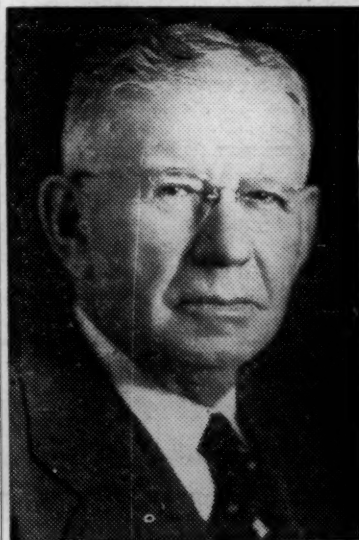
William Cowper

It happened on a solemn eventide,
Soon after He that was our Surety died,
Two bosom friends, each pensively inclined,
The scene of all those sorrows left behind,
Sought their own village, busy as they went
In musings worthy of the great event:

They spake of Him they loved, of Him whose life,
Though blameless, had incurred perpetual strife,
Whose deeds had left, in spite of hostile arts,
A deep memorial graven on their hearts.
The recollection, like a vein of ore
The farther traced, enriched them still the more;
They thought of Him, and they justly thought of Him, one
Sent to do more than He appeared to have done:
To exalt a people, and to place them high
Above all else, and wondered He should die.

Ere yet they brought their journey to an end,
A Stranger joined them courteous as a friend,
And asked them, with a kind, engaging air
What their affliction was, and begged a share.
Informed, He gathered up the broken thread
And, truth and wisdom gracing all He said,
Explained, illustrated, and searched so well
The tender theme on which they chose to dwell,
That, reaching home, "The night," they said, "is near
We must not now be parted, sojourn here."

The new Acquaintance soon became a guest,
And, made so welcome at their simple feast,
He blessed the bread, but vanished at the word,
And left them both exclaiming, "It was the LORD!
Did not our hearts feel all He deigned to say?
Did they not burn within us by the way?"



Dr. L. R. Scarborough

THE EDITOR'S Notes

by John R. Rice

It is Tuesday morning, February 5. We are in Vancouver, British Columbia. I have just closed eight days of services with the Beulah Alliance Church at Edmonton, Alberta, Canada, where Rev. Paul Currie is pastor. Besides the services in the church, I spoke to a combined group of pastors including the Alliance pastors gathered for a Prayer Retreat and the Gospel Fellowship of Bible-believing pastors in Edmonton; I spoke also at Youth for Christ, to the Inter-Varsity Christian Fellowship at the University of Alberta, and to the Gideons. Although the meetings were announced as a Bible conference, we had ten or fifteen professions of faith, I suppose, and a great searching of heart among some Christians. The church is in its large new building seating 800 or 900, and the crowds were good.

Now in Revival Services in Vancouver

Monday morning, February 4, Mrs. Rice and I flew by Trans-Canada Airlines from Edmonton to Vancouver. Sunday night we had put my secretary, Miss Viola Walden, on the Canadian National train, which arrived in Vancouver Monday night at service time. Now we are settled in a lovely apartment in Vancouver.

Last night we began with The Alliance Tabernacle, where Rev. W. H. Brooks is the godly and successful pastor. They have a beautiful building with modern auditorium seating about 800. Surprised and pleased were we to find hundreds present in the Monday night service. We trust God will give a gracious revival, with many saved.

Canada, an Empire to Be Taken for Christ

Few Americans realize the tremendous growth, vigor, and possibility of Canada. From Halifax, Nova Scotia, on the Atlantic, to Vancouver on the Pacific, it is nearly 4,000 miles by rail. Canada goes farther west and farther east than does the United States. There is a tremendous boom in population. Immigrants are coming by the tens of thousands from Europe, particularly from England. The Province of Alberta is growing rich with oil. A few years ago most Canadians rode in small English cars; now principal automobile manufacturers have great plants in Canada and cars everywhere are like those in America. The Canadian dollar is worth 3c or 4c more than an American dollar.

In Winnipeg in the airport coffee shop we were served by an English woman here three years. In a drug store in Edmonton a girl from Holland here only a few months waited upon us. A cab

Mr. Sumner, the RSV and the Interpreter's Bible

By Editor John R. Rice

Since Associate Editor Robert L. Sumner's series of articles on that blasphemous commentary, *The Interpreter's Bible*, appeared in the SWORD we have had many responses. Those who do not believe the Bible or who specially feel the need to defend the Methodist Publishing house, Abingdon-Cokesbury, and their modernistic denominational leaders, sometimes use personal abuse instead of trying to show any errors in the facts and statements so carefully quoted by Mr. Sumner.

Here we quote a letter from a Wisconsin Presbyterian pastor, and our answer. We think all who have not checked for themselves the mistranslations of the RSV Bible and the outright infidelity of *The Interpreter's Bible Commentary* would do well to consider these things.

Pastor Says Fundamental Doctrines Are "Narrow and Shallow Concepts of Our Faith"

"I have just finished reading your article by R. L. Sumner, Chapter III of your series on 'The Interpreter's Bible.' I have never heard such slanderous outrages spoken by a 'Christian' (so-called) to other Christians who differ from his narrow and shallow concepts of our faith. Mr. Sumner has used the terms, 'ignorance,' 'nonsense,' 'tommyrot,' etc. as he assails those who would dare to think differently than he does.

"I think Mr. Sumner, who seems to hail himself as a deity, might apply those terms to himself. The

arguments which he puts forth are half truths which lead people to cry, 'Witch.' Could it be that he is afraid to let people study these books for themselves? I would remind you of Gamaliel's words in Acts 5:38, 39, '... for if this counsel or this work be of men, it will come to naught; but if it be of God ye cannot overthrow it...'

"Intolerance to the work of other earnest Christians can do nothing but hinder the true cause of Christ which shall come to pass under the Providence of God.

"In closing, I suggest that Mr. Sumner also undertake to understand the Greek and Hebrew languages and he will understand the

driver in Edmonton spoke to us most courteously and sensibly but with a thick brogue. He was greatly pleased when I said, "Er ist Deutsch." Yes, he said, he had been in Canada for only eleven weeks, from Germany. He showed us his dictionary and his exercise book which he kept on the dash before him. He was a cultivative, aggressive, friendly man. He said, "My children now, they will have liberty and opportunity. In the old country it was always trouble, trouble." At the church a godly woman talked to me in private asking prayer. I did not understand her name because her Irish brogue was so thick. So I asked her to spell it. It was Martha Smith! In Edmonton there is a Greek Catholic Church, a Mohammedan Mosque, a Polish Catholic Church, a Ukrainian Center, etc. The races of the world are mingling here.

Although at present, Canada has only one-tenth of the population of the United States, it is rapidly gaining and the development of the timber resources, the oil, and mines are only well begun. The wheat from Canadian prairies and the cattle can feed many millions more. We should pray for its evangelization.

It was a joy to have a phone call from Premier E. C. Manning

of Alberta while in Edmonton. We serve together on the Board at Bob Jones University, and besides being a very successful Premier or governor of that Province, he is a true Gospel preacher, greatly respected and loved.

For Jesus' Sake Only, Without Premium

We are glad to be able to give Spurgeon's 20-Volume set of sermons with thirty subscriptions at the regular price of \$2.50 per year in the states, and from time to time give other good gifts with subscriptions, gifts that we can provide at less than our readers could buy them. But now we want a great group of friends to send in subscriptions at the rock-bottom price, without any premium. If you will undertake to send twenty-five or more subscriptions in the next three months at a rock-bottom price, we will make you the lowest possible cash price. We will send you subscription blanks to use. Please write us for our offer and the subscription blanks.

We believe there are thousands of Christians who simply for Jesus' sake want to get out THE SWORD OF THE LORD because you have been blessed by it, because you want other Christians to get this spiritual refreshing and growth in grace, the Bible teaching, the stirring for revival which THE SWORD carries. You want the lost to read these evangelistic sermons. To you who are willing to join us in carrying this heavy burden of spreading THE SWORD OF THE LORD, we urge you to please write today, telling us that you will undertake a quantity of twenty-five or more subscriptions and asking for the blanks we will provide.

Homecoming March 10 in Dallas

God willing, this editor will be with the Galilean Baptist Church, 201 E. Tenth Street, Dallas, Texas, for a great homecoming service on Sunday morning, March 10. Pastor Robert H. Keyes, Jr., tells us of great blessing on that church. He says, "In the past fifteen weeks, 84 people have walked the aisles making a public profession as Saviour. We have baptized every Sunday night for fourteen weeks."

Galilean Baptist Church was founded by this editor, under God's blessing, in 1932 and we are glad to return for this grand homecoming Sunday. Then we continue the eight days in the Sword of the Lord Conference on Revival and Soul Winning at Miller Road Baptist Church, Garland, Texas, March 10-17.

My Advocate

I sinned. And straightway, posthaste, Satan flew Before the presence of the most High God, And made a railing accusation there. He said, "This soul, this thing of clay and sod, Has sinned. 'Tis true that he has named Thy Name, But I demand his death, for Thou hast said, 'The soul that sinneth, it shall die.' Shall not Thy sentence be fulfilled? Is justice dead? Send now this wretched sinner to his doom. What other thing can righteous ruler do?" And thus he did accuse me day and night, And every word he spoke, O God, was true!

Then quickly One rose from God's right hand, Before whose glory angels veiled their eyes; He spoke, "Each jot and tittle of the law Must be fulfilled; the guilty sinner dies! But wait—suppose his guilt were all transferred To Me, and that I paid his penalty! Behold My hands, My side, My feet! One day I was made sin for him, and died that he Might be presented faultless, at Thy throne!" And Satan fled away. Full well he knew That he could not prevail against such love, For every word my dear Lord spoke was true!

—Martha Snell Nicholson
Published in *The Prophetic Word*

need for the R.S.V. of the Bible. It is not the 'work of the Devil'; it is a great step forward toward bringing the message of the Bible to the man of today."

(Signed) F. C. W.

Editor Answers the RSV Is Frequently an Unscholarly Translation, That One Who Does Not Believe the Bible Is Not a Christian

September 7, 1956

My dear Mr. W.:

I have your letter and have gone over it carefully. I hope you will allow me to suggest in brotherly fashion.

In the first place, I have had years of study in Greek and Hebrew, and I have checked, with tremendous labor and for long months, the translation of the RSV. I am sorry to tell you that you have been sold a bill of goods. If you would check carefully, you would find that the RSV is not a good translation in many, many cases. It is sometimes willfully a mistranslation, I fear, and sometimes it is ignorantly a poor translation. Of course the sad truth is that unconverted men who have never been born of God, do not understand the deeper spiritual truths, as the Bible plainly tells us in I Corinthians 2:14: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

It was not superior knowledge of Greek and Hebrew languages which caused the translation again to "conjecture" some other word not in the Masoretic text of the Old Testament. It was an unscholarly disregard for the Word of God itself. It was no understanding of the Hebrew and Greek which caused them to put in the note on Matthew 1:16 which says, "Other ancient authorities read *Joseph, to whom was betrothed the virgin Mary, was the father of Jesus who is called Christ.*" That footnote was an error. There was only one such so-called authority. It was a translation from Greek into Syriac which is notoriously corrupt. There were not "authorities" (plural), but only one, and it was no real authority at all. And after publishing that slanderous attack on the deity of Christ in two million copies of the Bible, then the translators were compelled to take it out, and it is now removed from the book. But it was as unscholarly at first as it was proved to be later.

Again I say, you have simply been sold a bill of goods like many other people who could not check for themselves, perhaps, or did not have time to do so, as I have done and many others have. It is a poor business for you to slander Mr. Sumner, who spent such time on *The Interpreter's Bible*. You could find out for yourself if you were willing to check up.

You say, "The arguments which he puts forth are half-truths." That simply is not true. I checked every statement, every reference personally and carefully, and you are simply now saying what is inexcusably false. Now if you will show me where Sumner in any single case uttered a "half-truth" in his exposure of *The Interpreter's*

Noteworthy NEWS Notes

ZONDERVAN ANNOUNCES \$10,000 CONTEST

Grand Rapids, Mich. — The Zondervan Publishing House has just announced the "Zondervan's 2nd Quarter Century \$10,000 Prize Contest." This will run until December 31, 1958. During their first quarter century of publishing distinctive religious books they have become increasingly aware of the dearth of truly great literature for the Christian reader and are desirous, under God's leadership, of contributing something toward satisfying it. The awards offered are as follows:

- \$6,000.00 — 1st Prize
- \$2,000.00 — 2nd Prize
- \$1,000.00 — 3rd Prize
- \$ 750.00 — 4th Prize
- \$ 250.00 — 5th Prize

Manuscripts in any field of Christian significance, fiction or non-fiction, are eligible to be submitted to this contest. Anyone, not an employee of the Zondervan Publishing House, who is interested in submitting manuscripts may secure all the necessary information by writing:

Book Editor
Zondervan Publishing House
Grand Rapids 6, Michigan

Bible, then I will publish an apology, both for the articles and for my letter. Is not that fair?

You call people who deny the deity of Christ, deny the virgin birth, deny the blood atonement, and every other essential of the Christian faith, "earnest Christians." What do you think it takes to make a Christian? Did you not take ordination vows? Have not people a right to expect you to defend the faith as you agreed to do? Then why should you set out to slander and attack those of us who keep our honest vows?

You speak of Mr. Sumner's "narrow and shallow concepts of our faith." But if you know anything at all about the matter, you know that Mr. Sumner's position and THE SWORD OF THE LORD position on the matters under discussion there are simply the historic Christian position, the one stated in all the great creeds, including the Presbyterian creeds, and the position which everyone knows is clearly taught in the Bible.

You call this historic Christian position "narrow and shallow concepts of our faith." This seems to me childish, and I think you will agree with me when you think it over.

You may not agree with the historic Christian position, but you should not talk nonsense about it. An honest man ought to take an honest position. Either you are for the Bible and the historic Christian position, or you are not. Slandering others with whom you differ is not a substitute for clear, open stand for Christ and the Bible or against Christ and the Bible.

In Jesus' name, yours,
John R. Rice



AMERICA'S OUTSTANDING REVIVAL WEEKLY

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Questions Answered About Eternal Hell

By the late Dr. R. A. Torrey
Associate of D. L. Moody; died 1928

Do you believe in the eternal punishment of the wicked?

What proof is there of eternal punishment?

We know nothing positively and absolutely about the future except what God Himself has been pleased to reveal in His Word. All beyond this is pure speculation, and man's speculations on such a subject are practically valueless. God knows all about the future, and God has been pleased to reveal some things that He knows about the future. On such a subject as this an ounce of God's revelation is worth tons of man's empty speculation.

God has clearly revealed in the Bible the fact of eternal punishment for those who persist in sin and in the rejection of Jesus Christ, and this is conclusive proof of its reality. I have shown in another book (*The Bible and Its Christ*) that the Bible is beyond question the Word of God. What the Bible says, God says, and the Bible distinctly teaches the eternity of punishment of those who persistently reject the redemption that is in Christ Jesus, as (for instance):

Matthew 25:41, 46—"Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels . . . These shall go away into everlasting punishment, but the righteous into life eternal"; Revelation 19:20; 20:10; 21:8—"And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the devil that deceived them was cast into the lake of fire and brimstone where the beast and the false prophet are, and shall be tormented day and night for ever and ever. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

The expression "for ever and ever" used of the lake of fire prepared for the Devil and his angels, to which the persistently wicked also go, is used twelve times in the Book of Revelation. Eight times it refers to the duration of the existence or reign or glory of God and Christ, once to the duration of the blessed reign

of the righteous, and in the three remaining instances to the duration of the torment of the Devil, the beast, the false prophet and the persistently wicked.

Does the Bible teach eternal torment for all of the unsaved? If so, where?

The Bible teaches in II Thessalonians 1:7-9 that when the Lord Jesus is revealed from Heaven all those that know not God and obey not the Gospel of our Lord Jesus Christ shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power. The question then arises, What does "destruction" mean? The Bible itself defines the term. We are told in Revelation 17:8, 11 that "the beast goeth into perdition." The word rendered "perdition" in both Authorized and Revised Versions, the same word which is elsewhere translated "destruction," is derived from the verb that is constantly translated "destroy." The word should therefore be translated "destruction" in this passage. So then if we can find out what the beast goeth into, we shall find out what "perdition" or "destruction" means. By turning to Revelation 19:20 we find that the beast was cast alive into the lake of fire burning with brimstone. Turning again to Revelation 20:10 we find that at the end of a thousand years after the beast was cast into the lake burning with brimstone the Devil was cast into the lake burning with fire and brimstone where the beast and the false prophet still are after a thousand years, and that they shall be "tormented day and night for ever and ever." So then this is what "destruction" means in Bible usage—"a portion in the lake of fire." Whether this is taken literally or figuratively it certainly means a condition of being in a place of conscious and unending torment.

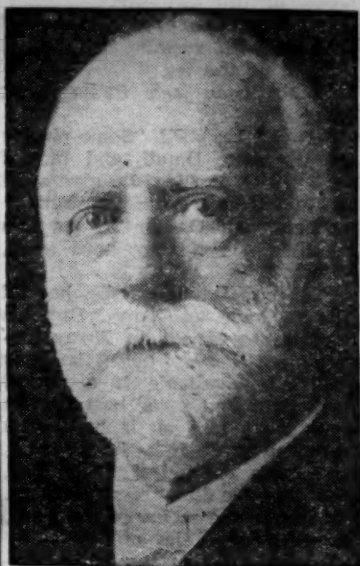
How could a loving God create some of His creatures for eternal punishment?

God did not create any of His creatures for eternal punishment. God created all persons to love and obey Him, and to enjoy Him forever, but He created some of them as a higher order of beings with the capacity of choosing for themselves, good or evil. Some chose evil. But even then God did not abandon them, but made

the greatest sacrifice in His power to save them from their own mad choice. He gave His Son to die for them, that repentance and forgiveness and life and glory might be possible for them. If men see fit not only to choose evil but having chosen evil to deliberately and persistently refuse the means of salvation which a loving God has provided for them at immeasurable cost to Himself, then their eternal punishment is their own fault, and to blame God for it is not only to be appallingly unjust but unpardonably ungrateful and unreasonable.

How can an infinitely holy and merciful God condemn creatures He loves to everlasting punishment?

It is not so much that God condemns anyone to everlasting punishment as that men and women condemn themselves to everlasting torment by refusing the mercy and grace of God. Many men not only choose sin but they also choose to refuse the wonderfully gracious redemption from sin that God has provided. If men will not allow themselves to be saved from sin they must necessarily continue in it, and if they continue in it they must necessarily suffer torment as long as they continue in it. The time must come, sooner or



Dr. R. A. Torrey

later, when repentance becomes impossible, and so of course salvation becomes impossible. The everlasting torment which any one may endure will be simply the inevitable result of his own deliberate and persistent choice of sin.

Is it not unjust to punish a few years of sin with an eternity of torment?

The duration of the punishment of sin can never be determined by the time it takes to commit the sin. A man can kill another man in a few seconds, but a just penalty would be life-long imprisonment.

Furthermore, sin involves separation from God, and separation from God is torment. The torment must continue as long as the separation from God exists, and the separation from God must exist until sin is repented of and the Saviour accepted. The time must come when repentance and the acceptance of the Saviour become impossible, then one becomes eternally confined in his separation from God, and eternal torment must necessarily follow.

Further still, it is not a few years of sin that bring the eternity of punishment. A man may continue many years in sin and still escape eternal torment if he will only repent and accept Jesus Christ. It is the rejection of Jesus Christ that brings an eternity of torment. When we see sin in all its hideousness and enormity, the holiness of God in all its perfection, and the glory of Jesus Christ in all its infinity, nothing but a doctrine that those who persist in the choice of sin and who persist in the rejection of the Son of God, whom God in wonderful grace gave to die for our sins that we might have salvation—nothing but a doctrine that those who do this shall suffer eternal anguish will satisfy the demand of our own moral intuitions. Nothing but the fact that we dread suffering more than we hate sin and more than we love the glory

of Jesus Christ, makes us repudiate the thought that beings who eternally choose sin should eternally suffer or that men who despise God's mercy and spurn His Son should be given over to eternal anguish.

Would an earthly father consign his child to everlasting suffering? And if he would not, can we believe that God is not as good as we are, and that He would treat His children in a way that we would not treat ours?

This question takes it for granted that all men are God's children. The Bible teaches that this is not true. All men are God's creatures and were created originally in His likeness, and in this sense they are all His offspring (Acts 17:26-29), but men become God's children in the fullest sense by being born again of the Holy Spirit (John 3:3-6) through the personal acceptance of Jesus Christ as their Saviour (John 1:12; Gal. 3:26).

Second, God is something beside the Father even of believers. He is the moral governor of this universe. As a righteous moral governor of the universe He must punish sin, and if sin is eternally persisted in He must eternally punish it. Even a wise earthly father would separate one of his own children who persisted in sin from contact with his other children. If a man had a dearly beloved son who was a moral monster he certainly would not allow him to associate with his daughters. If one whom you greatly loved should commit a gross wrong against some one you loved more, and should persist in it eternally, would you not consent to his eternal punishment?

Third, it is never safe to measure what an infinitely holy God would do by what we would do. As we look about us in the world today do we not see men and women suffering agonies that we would not allow our children to suffer if we could prevent it? What one of us could endure to see our children suffering some of the things that the men and women in the slums of the great city are suffering today? Why a God of love permits this to go on it may be difficult for us to explain, but that it does go on we know. What men and women suffer even in the life that now is as a result of their disobedience to God and their persistence in sin and their rejection of Jesus Christ ought to be a hint of what men will suffer in the eternal world if they go on in sin as the result of their having rejected the Saviour in the life that now is.

It may sound well to say: "I believe in a God of love, and I do not believe that He will permit any of His creatures to go to an eternal Hell," but if we open our eyes to the facts as they exist about us on every hand we will see how empty our speculations on this point are, for we do see even now this same God of love permitting many of His creatures to endure awful and ever-increasing agonies in the life that now is.

If any one is lost eternally, has not Satan then gained the victory over Christ, and is he not stronger than Christ?

No, Satan has gained no victory. It is not Satan who determines that one shall persist in sin, it is the individual himself. If he persists in sin Satan has gained no victory, and on the other hand Jesus Christ is not conquered. Jesus Christ will still be glorified, and God will be glorified. God's holiness is manifested and God Himself is glorified as truly in the punishment of the sinner as in the salvation of the believer. Righteous government here on earth is vindicated as truly when the offender is locked up in prison or executed as when the offender is brought to repentance.

Many seem to think that Hell is a place ruled by Satan, but Satan does not rule there. Satan himself will be one of the prisoners, and the smoke of the torment of this persistent rebel against God arises for ever and ever as a testimony that God has conquered.

(From PRACTICAL AND PERPLEXING QUESTIONS ANSWERED, by R. A. Torrey, published by Moody Press.)

Why Pay the Bills for Drinking Drivers?

By the Editor

Drinking people commit more crimes, have more cases in court, have to be supported more days in jail, cost more in relief load, take more hours of police time than nondrinkers. All of the income from taxes on liquor never pay more than a fraction of the tremendous economic waste of the liquor business. The sober people have to help pay the bills for drinking people, and there is not much we can do about it, except bit by bit to vote out the sale of liquor, outlaw it by local option, precinct by precinct, town by town, state by state. Recently, Oak Cliff, one of the finest residential sections of Dallas, Texas, with about 100,000 population, voted out liquor; and I understand some 4,000 beer sellers are being put out of business.

We who put the heavy bills in taxes should educate the people, outlaw beer and liquor advertisements on radio and TV, and then in national magazines. Already one person in nine who drinks at all, becomes an alcoholic, a drunk, incapacitated for normal life, business and home duties, besotted by the terrible immoral liquor business. With constant education, with earnest Bible preaching, and with Christian influence and activity in voting, we must do our best to save people from the curse of drink and ourselves from the deadly financial load the liquor business puts on all sober, industrious people.

Should nondrinking drivers pay the bills for all the automobile wrecks by drinking drivers? We think not. It is obvious that drinking drivers have more accidents. Their insurance costs are more. It is good business to offer automobile insurance to nondrinking drivers at lower rates than to drinking drivers. That is why we are glad to recommend the Preferred Risk Mutual Insurance Company of Des Moines, and we hope you will prayerfully consider the ad in this issue and write for information, if you need automobile insurance.

We believe that an insurance company which insures only nondrinking drivers is an aid to the temperance cause. We believe that it must continually call attention to the heavy load that nondrinking drivers must carry for other men's sins and other driver's accidents. And so the Preferred Risk Mutual Insurance Company is worth investigation. We believe they ought to be able to sell you automobile insurance cheaper than any company can sell it which insures both drinking drivers and nondrinking drivers.

The company has prospered, it has met the needs of many people, and the existence of such a company is a strength to the temperance cause, which we are glad to acknowledge. Won't you write Preferred Risk Mutual Insurance Company, 6000 Grand Avenue, Des Moines, Iowa, for information about automobile insurance for total abstainers?

Please mention THE SWORD OF THE LORD when answering advertisements.

People 60 to 80

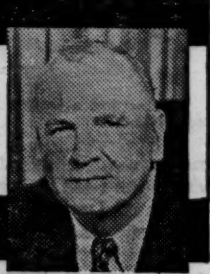
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... to tell you how you can still apply for a \$1000 life insurance policy to help take care of final expenses without burdening your family?

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Dr. Bob Jones
SAYS:



No human being who is not on the inside and not in close touch with the Founder and President of Bob Jones University can possibly know what a great struggle we have had through the years to keep Bob Jones University true to the Lord Jesus Christ. We have never surrendered, and we are not going to surrender. We are going to keep this school that God led us to found true to Him. I do not see how we could possibly carry the burden that presses down upon us if it were not for the encouraging words we receive from former students and the financial help and prayers of friends who believe in the work God is doing through the institution. I quote from a letter just received from a fine Christian young woman—a former student:

"I am teaching second grade in a public school. I love my work,

but I never could have been so happy had I not had the wonderful Christian training I received at Bob Jones University. I cherish every minute I was privileged to walk on its campus and to see Christ living in the hearts of so many wonderful administrators, faculty members, and students."

This young woman sent a check for \$50. Won't you Christian friends pray for Bob Jones University as you have never prayed before, and won't you co-operate with us in getting the right kind of students that can be trained for the right kind of Christian leadership, and won't you invest some of the Lord's money in the work. Please let us hear from you. Thank you and God bless you.

BOB JONES, FOUNDER
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(Advertisement)



True Stories of Saving Souls Through Healing Bodies
By Dr. Paul White, Medical Missionary
in Tanganyika, East Africa

CHAPTER VI

Leopard Skin and Mgulu's Uncle

"He looks dead, Bwana, but then, you can never tell with Arabs."

Daudi was very excited. He had called me from my lunch, and was pointing with his chin towards a ramshackle truck, covered with a canvas, that stood before the hospital gate.

I picked up my sun hat, and walked out into the glare of the midday tropical sun. There was

nobody in sight. Everybody was taking a siesta, except the black and white crows that made the air hideous with their strident croaking, and the lizards that ran lazily up the wall as I approached. Arriving at the truck, I found an Arab youth lying unconscious on a native bed. His father, in voluble Swahili, told me a calamity story of the lad being thrown

from the back of the truck as it returned empty along the Cape-to-Cairo Road. Gently we lifted him down from the back of the vehicle and carried him into the ward. The father was terribly distressed. I could see him sitting in the shade of the dispensary, drinking black, unsweetened coffee from a small cup. Then he went through his devotions, facing towards Mecca.

"He-e-e-e," said Daudi. "Behold, Bwana, is it worth while following Mohammed, who is but a teacher, and whose life was sinful, like any other man's? Is it not better to follow Jesus Christ, the Son of God, who not only teaches you a way to live, but gives you the strength to live it?"

"Truly, Daudi, there is no power on earth to equal that of Jesus Christ. Is He not Himself God?"

"Ready, Bwana," said James. I turned to my patient. One of his forearm bones was broken, as also was the fibula, the lesser bone of his left leg. I grunted.

"Could be worse, Daudi, could be a lot worse."

"Yes, Bwana," agreed the African dresser. "Behold, his tibia (larger bone of leg) will splint the fibula quite nicely."

I nodded. "And what about his ulna?" And, whipping round to a junior dresser, I said, in Chigogo: "What are the names of the bones of the forearm?"

"Radius bone and ulna bone," said he, with a smile.

"And of the leg?"

"Tibia bone and fibula bone, Bwana."

"Good," I replied. "Some plaster for the arm, Daudi, and then I shall fix up the leg. I'd give a lot to know if he cracked his skull."

"Kah," said Daudi. "I know this boy. He has a very hard skull, Bwana."

"Oh, yes, Daudi, maybe, but I'd like to have an X-ray. But it's hopeless to expect an X-ray machine out here, where the only electricity available is a pocket flash light and a car battery. We shall treat him as if he had a fractured skull. If he hasn't, well, no harm's done, but, if he has, well, we have done the right thing. Put him in the corner of the ward, James. Screen him off."

I wrote a list of careful instructions in the ward book. James nodded.

"Yes, Bwana, I shall fix it." I went out and reported the damage to the father, who shook his head dolefully.

"Bwana," said he, "when my son recovers, I shall present you with a leopard skin."

I assured him that we would do everything we could, and agreed that he should camp in his truck under the shade of a great baobab tree that grew near to the hospital.

Daudi's remarks regarding the strength of our patient's skull were well founded. It appeared that he had fallen headfirst from the truck, but that was regarded by the father as a good omen. Certainly no symptoms of fractured skull developed. The leg and the arm progressed, and, apart from his ability to eat garlic, he gave us no trouble.

The day came when our patient was fit to return home. The father came to my office and presented me with a splendid tanned leopard skin.

"This, Bwana, is my gift to the hospital. Behold, I am greatly thankful to the hospital for helping my son, and for opening my eyes to many things. Behold, Bwana, I have seen the work of the Church Missionary Society in the great Old Cairo Hospital. It is the same also in the Sudan and in Uganda, where so many of my countrymen are helped. And, behold here in Tanganyika, three thousand miles away from Cairo, I find another Church Missionary Society Hospital willing to help!"

"Oh, yes, Abdul, be you African, Arab or Indian, we are still willing to help your body, and tell you of the one who said that 'I, if I be lifted up, will draw all men unto me.'"

I watched the truck disappear in a cloud of dust, and turned back to the office, where Daudi was carefully examining the leopard skin. Now, Daudi had been working splendidly. Day in, day out, he had pulled his weight in an outstanding way, and I felt that I would like to give him a little

gift to help him in the building of his new house.

"What is that skin worth, Daudi?"

"Perhaps a hundred and twenty shillings, sir. Perhaps more, but be careful in selling it. The traders will try to take you down."

"Listen, Daudi. Tomorrow I am going to Dodoma. You can come with me and sell the skin. If you can get a hundred and twenty shillings for it, that's all I want. Anything more than that you can have to help you to buy materials for your new *kaya* (house)."

"Kah," said Daudi. "Thank you, Bwana. Kumbé, behold, this will help me very greatly."

I felt a tug at my coat. There was Mgulu, wrapped in a blanket. "Bwana, you won't forget your promise?"

"No, old chap, I've kept a seat for you."

The little fellow skipped off in high glee. In the half light of dawn, I was amused to see Daudi tuck in the back a queer-shaped package and the leopard skin duly rolled and tied with a piece of thorn-bush bark. Mgulu wriggled in between Samson and Daudi, and we set off auspiciously, the staff pushing us down the hill to the road. I could easily understand how our Arab patient had come to grief; the road was simply wicked.

Two miles from Dodoma, I pulled in to the side of the road. There was a crash of galloping hoofs behind me. I glanced round, moved under the shade of a large cactus, and smiled as I watched an African ride up on a grey donkey. He was perched precariously on the ultimate end of the creature, with his legs hooked underneath it. My interest was immediately taken by the leg that I could see. It was distorted, and the muscles round his shin bone had wasted away. It was obviously an old infantile paralysis case. He pulled up and greeted me very carefully in Swahili:

"Jambo, Bwana."

Before I could reply, Mgulu broke in, in Chigogo:

"Bwana, he is Yacobo, my uncle, who carves things."

I smiled at the eager little face, and answered:

"Jambo, Yacobo."

The donkey was restless, and Yacobo rode on, waving back to us. "Bwana," the small boy was insistent, "if you could fix my neck, surely you can straighten legs?"

"Truly," I said, "I can straighten, but to strengthen is another matter."

I turned to Daudi, who had picked up his queer-looking bundle

and passed orderly gardens where peanuts, maize, pumpkins and papaws were growing. I stopped the car outside Jonathan's house, and left Mgulu excitedly telling of his adventures. Samson and I walked over to the workshop where Yacobo did his carving. There he was, perched on a table getting out his chisels. Now, my Swahili, the common language of Tanganyika, was not very fluent. I struggled to put a sentence together, without much success, and stopped in the middle.

In a deep voice, Yacobo said: "Bwana, I speak English, and I am a Mugogo, so if you prefer to speak in English or Chigogo, it's all the same to me."

I smiled, and said:

"Well, Yacobo, tell me about your legs."

"I was only a very small boy, Bwana, when I developed this trouble. It started with a headache. But, what a headache! My father was a Christian, but there was no hospital in those days, so he took me to the *Muganga* (the witch doctor). He gave me medicine to drink, which made me very ill, so ill that I thought I would die."

"Where were you all this time?"

"On a bit of cowskin on the floor, Bwana, in my father's house. Now, he did his best to help me. I was wrapped in a blanket and given gruel to drink. Slowly I recovered, but my legs have always been weak."

I looked at his wasted, lower limbs. They told clearly the story of the scourge of infantile paralysis. But more, I could read into their mishapen condition a story of agonizing suffering and of tremendous courage. Beside the table were two skilfully contrived crutches with which he managed to get about. My eyes strayed past them to some expert chip carving. Yacobo followed my glance, and picked up some bookends on which were carved a giraffe and ostrich. The opposite bookend had a lion and a rhino. They were the work of this lad, who had overcome his disability by turning to handicraft. Against a cupboard in the corner, with a coat of varnish drying on them, were some delicately carved panels, with native flowers and vines artistically worked into the design. From his pocket he produced a minute carving, the size of a chestnut. It represented an African soldier, and brilliantly expressed what one saw every day in the great training camps.

"Bwana," said Yacobo, "take this for your small son. It is an *askari* (a soldier)."

I thanked him, and then said:

"Can I not help your legs?"



For setting a broken arm and leg for an Arab boy, the doctor was given a tanned leopard skin.

and was walking into the bushes beside the road. "Do you see many like that, Daudi?"

"Bwana, sometimes there are many children with this trouble in the country. Few of them live, though. They lie at home, and are very ill. Then they are bitten by mosquitoes or ticks, and they get malaria, or other fevers. They are not strong enough to recover, and so they die."

"I see, more than ever, Daudi, that Tanganyika is a grim place to live in if there is no hospital near."

"He-e-e-e," said Daudi, "truly, Bwana, we suffer and suffer, and have done so for years. The witch doctor tortures and makes spells, the old women do dreadful things to the young girls, and the children die and die and die."

"But it's there that we come in, Daudi. We can do much to help, and I think I can help Yacobo."

I watched Daudi move over the crest of the hill, and then turned the car off the main road. We crossed a sandy riverbed, drove under a grove of mango trees,

"Bwana, I wish you would. It is very hard when your legs are bent and twisted. Can you operate?"

"Yes, I can. Come out with us tonight in the car to Mvumi."

Later, as I sat at ease in the open shop of the Hindu bootmaker, having a new heel put on my shoe, I saw Daudi. He was covered with dust and, if I had not been in the know, I would have taken him for an African from the bush. With a look of amazement on his face, he was standing gaping outside the mud-brick shop of an Indian, gazing at the piles of gaudy cloth, boxes of ornaments, onions, and cheap tinware which were their stock-in-trade. Two spruce young Indian traders looked knowingly at one another as they saw the leopard skin, blowing like a kite on the end of Daudi's stick over his shoulder. One of them came forward and said to Daudi, in Swahili, pointing to the leopard skin:

"*Shillingi ngapi?*" (How much?)

"Nygh," grunted Daudi, looking

(Continued on page 7)

Films to fit the Bill!

HERE ARE Films that fit the need—whatever type service you have in mind. To ask for further information or request definite bookings, fill out coupon and mail today. *NOTE: We do not handle films. Since we must contact companies who produce or distribute films, please allow 3 weeks for bookings.

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| ☐ Christ In the Tabernacle—Part 1 | ☐ Seventeen |
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I would like to schedule the following films for definite showings:

Name of film	Date Wanted
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_____	_____

*(I am allowing at least 3 weeks to give time to contact company which handles film.)

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WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

(NOTE: We are happy to publish honest reports of blessed revivals from trustworthy evangelists and churches. However, if you send us your report for publication, PLEASE give exact statistics, as far as possible, concerning conversions, rededications, additions, etc., or we may not print it. We especially appreciate reports from pastors and chairmen of union campaigns.)

EVANGELIST J. OSCAR WELLS, Box 417, Bethany, Oklahoma, recently completed a 12-day campaign at the Berean Baptist Church, New Berlin, New York. Fifty-five conversions, 14 rededications, and 15 dedications of life for full-time Christian service were reported. Rev. Robert F. Lacey, pastor, writes that Brother Wells "led the people in hard work and prayer, and preached lovingly and effectively."

Thirty professions of faith were made in a revival meeting led by **EVANGELIST EDDIE WAGNER**, 123 North Van Buren, Little Rock, Arkansas, in the West Side Baptist Church, West Palm Beach, Florida. Other decisions included 49 dedications of life for full-time service, 450 reconsecrations, 12 new promises to begin tithing, 10 new vows to start family altars. Rev. Luzene Lamerson says that "Brother Wagner is true to the Bible and Jesus Christ in every way and our people were inspired and built up in the faith. We thank God for his ministry."

We have just received word that **EVANGELIST BOB OUGHTON**, P.O. Box 50, Belleville, Illinois, conducted a two-week meeting at the Union Mission, Inc., Roanoke Rapids, North Carolina. Thirty-two first-time decisions and many rededications were recorded. Mr. Carson Blanton is superintendent of the mission.

REV. R. AINSLEY BARNWELL, well-known and popular English preacher, pastor of Kingston Bap-



Rev. R. Ainsley Barnwell

tist Church, near London, comes to America in June, and will be available for revival services and Bible conferences and special meetings. Most of the summer months are taken. He will continue through the fall and winter in the States. Among engagements he already has are those at the Peoples Church at Toronto, with Dr. Oswald J. Smith, and an engagement in the Highland Park Baptist Church, Chattanooga, with Dr. Lee Roberson. Brother Barnwell comes very highly recommended by well-known English preachers, like Rev. Stephen Olford, Rev. A. Lindsay Glegg, etc., and by Dr. Hyman Appelmann.

Brother Barnwell was famed and active on the stage and in the

entertainment world until God laid His hand upon him. He is young, musical, a proven soul winner, and we are glad to mention his coming to America, for those who may wish to use him for special services. He gave the address, Rev. R. Ainsley Barnwell, 54 Gloucester Road, Kingston Hill, Surrey, England. We suggest you write via air mail.

Sword of the Lord EVANGELIST J. OSCAR WELLS was with the Smyrna Baptist Church of Tampa, Florida, for a good revival meeting. There were 35 conversions and additions to the church, and 30 rededications. The Rev. F. E. Moffitt is pastor. It was felt that this meeting not only won many to Christ, but greatly blessed and strengthened the people.

Brother Wells also conducted a splendid revival campaign in the First Baptist Church of Rozel, Kansas, just before Christmas. During the meeting there were 26 conversions and additions, 25 rededications. This, incidentally, was the first time this church has engaged the services of a full-time evangelist. In this small town of 220 people, there were 173 in Sunday School the closing Sunday of the revival meeting.

Other churches wishing to secure the services of Evangelist Wells may write directly to him or to Evangelist Bill Rice, Director, 214 West Wesley, Wheaton, Illinois.

MISSIONARY LEONARD S. INGRAM, a Bible-believing Baptist missionary in Mexico, plans to visit Texas in the months of April and May. He will wish to push the sale of his anti-Catholic books. Our Brother Ingram has had sermons published in THE SWORD OF THE LORD, and we have respect for his ministry and hope he can be used.

If anyone wishes his services in April or May, they might write Mr. Leonard S. Ingram, Saratoga 522, Villa General Anaya, Mexico 13, D. F.

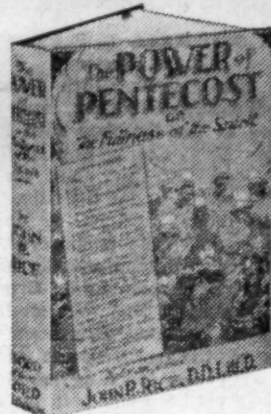
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From the new book by this militant, evangelical Methodist Minister of more than 55 years, 33 of them at Trinity Methodist in Los Angeles.



Bob Shuler Met These on the Trail

"Black Billy Sunday"

It takes more than color to make or break a man.

More than a quarter of a century ago, I had the honor of leading the successful local option election in Travis County, Texas, in which Austin, the capital of the state, is located. The "drys" had been making a fight every two years, and had edged up to a most uncomfortable margin of about 500 votes in the last election.

Early in the campaign, the preachers came together and decided that the negro vote was the balance of power. In the past, a banker by the name of Littlefield had been able to control that vote. It amounted to some 1500 votes in Austin alone. Election after election had seen that vote go to the "wets."

A Presbyterian preacher arose in the meeting and stated that he had heard of a negro preacher who called himself "Black Billy Sunday" and who was being used with great success in Arkansas, Louisiana, and East Texas in local option elections. I was appointed to get in contact with "Black Billy."

Harper Kirby, a fine Christian prohibitionist, agreed to put up the money necessary to bring the negro preacher into the campaign. I wrote two or three letters, made numerous long distance calls, and finally located my man in Texarkana. However, he was already engaged for several similar battles and could come to Travis County for only the last two weeks of the campaign. We agreed to pay him \$200 and expenses for the two weeks.

"Black Billy" was yellow. I mean his skin was yellow. He was tall, majestic looking, and carried himself like a king. He had personally studied the technique of Billy Sunday until he could out-billy Billy. He was more than a sensation. He was a scream! From the first, our problem was in keeping the white people out of his meetings so that his own folks could attend. At that time, we had a very fine Negro educator in Austin as president of Samuel Huston College. At first, this man, whose name I do not now recall, would have nothing to do with Billy, because of his sensationalism. But finally, I persuaded him to go to one of his speakings. After that "Black Billy" was introduced by the college president, and his fortune was made!

Immediately, the "wets" undertook to "run down" the family tree of our orator. But their trouble was that they could not trace him

(Continued on page 6)

"When the sorrow is more than we can bear, we read the little book again," wrote a couple who lost their little girl in death. They were talking about

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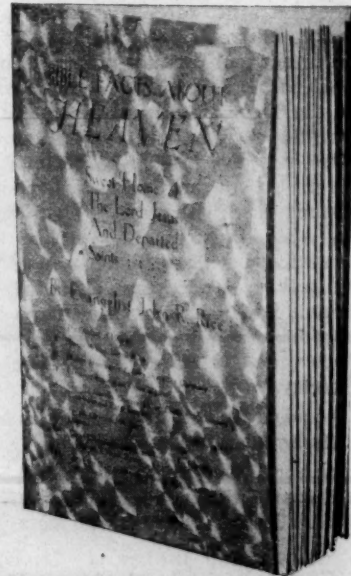
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Baptist Editors and Emil Brunner

In the January issue of *The Faith and Southern Baptists*, Editor I. W. Rogers asks a very serious question of the editor of the *Western Recorder*, which, because it discusses a most serious problem of modernists speaking in Southern Baptist Seminary at Louisville, Kentucky, we reproduce here.

WHY NOT TELL THE PEOPLE?

I. W. Rogers

In the October 18th issue of the *Western Recorder*, and concluded in the October 25th issue, Pastor Elvin Clark, Baptist Temple, Louisville, Ky., had an excellent article under the title, "The Resurrection of Christ: A Modern Reappraisal." The purpose of this article was "to examine the teaching of Professor Emil Brunner on this subject . . . We shall attempt to compare Brunner's doctrine of the resurrection of Jesus with the teaching of Scripture, as traditionally held by Baptists and embodied in our confessions."

The author goes on to prove that, when Emil Brunner says that he believes in the resurrection of Christ, he does not mean what Baptists mean by the word "resurrection," as expressed in their confessions of faith. He concludes:

Brunner's doctrine of the resurrection of Christ is undeniable contradiction of our Baptist confessions. But of infinitely more importance, it is in contradiction with the inspired Word of God. He manipulates the evidence of Scripture to fit his own presupposition about what the resurrection of Christ must mean.

One of the highlights of this discussion is when Brother Clark shows that Emil Brunner does not believe much of the Bible, discarding what does not suit his notions. For instance, Brunner denies that the Gospel of John gives any historical facts and says that the events recorded by John are fictitious, and never actually took place at all. Other portions are denied by Brunner in a similar way.

When I finished reading this article, I felt very much encouraged that one of our leading state Baptist papers had published an article which so effectively exposes the teachings of this neo-orthodox infidel, whose teachings are so strongly influencing the theological institutions of America, Southern Baptist included. But later as I was considering the matter, the thought occurred to me, How many Kentucky Baptists who read this article will connect it with what is actually being taught in the Southern Baptist Seminary, located only about twenty city blocks from the *Western Recorder* printing plant and the editor's office?

Why did not Brother Clark, or the editor, Dr. R. T. Skinner, call attention to the fact that the neo-orthodoxy of Emil Brunner is the ideal of at least some of the professors at the Southern Baptist Seminary? Why didn't Dr. Skinner

Soul Winners--When?

J. Hudson Taylor tells about a Chinese pastor who, upon meeting a young convert, asked him if it was true that he had known the Lord for three months. He replied, "Yes, it is blessedly true."

The pastor continued, "And how many have you won to Jesus?"

"Oh," said the convert, "I am only a learner, and never possessed a complete New Testament until yesterday."

"Do you use candles in your home?"

"Yes."

"Do you expect the candle to begin to shine when it is burned half way down?"

"No, as soon as it is lit."

The young convert saw the lesson, and went to work; within six months several of his neighbors and others were saved.

—Christian Victory

call attention to the fact that Professor Dale Moody is one of the most devoted disciples of Emil Brunner in America, and that he studied under Brunner and spent much time in Brunner's home, and that Moody kept insisting on it until he succeeded in having Brunner come to America for a series of lectures at this, the oldest theological institution of Southern Baptists? Why didn't he say that when Dale Moody introduced Emil Brunner to the student body of the Seminary, it seemed to be about the happiest moment of his life?

How is the average reader of the *Western Recorder* going to know that the neo-orthodox infidelity of Emil Brunner is being taught at the Louisville Seminary unless the editor or someone else tells them? How is he going to know that every time he makes a contribution to the Cooperative Program he is helping to pay the salaries of these teachers of infidelity unless the editor or someone tells them?

Here is one of the most tragic facts among Southern Baptists—the fact that the editors of the denominationally-owned Baptist papers will not give their readers the most important facts about what is going on among us. And the reason they will not do it is, it will "hurt the Program!" Their slogan is, "Keep them ignorant, and they will keep kicking into the kitty!" They think nothing of hurting our Lord Jesus Christ, but the Program must be protected from criticism! Who are they worshipping—Christ or the Program?

Bob Shuler Met These . . .

(Continued from page 5)

beyond Arkansas or discover any activities beyond the past three years. "Black Billy" had refused to give us any name except that by which he was known. He insisted that Billy Sunday had given him permission to use his name and that he had thereupon dropped his own. I wrote to Billy Sunday and received a reply saying that he had never heard of the Negro. I discreetly kept that fact to myself.

The election was to be held on Tuesday and by the close of Sunday, eight days before the day of election, it became evident that "Black Billy" was in complete control and that the Negro vote would go "pro" in spite of money, coercion, and all the other tricks that the "wets" know so well how to pull. "Black Billy" was a rabble-rouser all right, but he was more: he was a master of argument, a born logician, an eloquent speaker, and, at times, as sublime a preacher as I ever heard on a platform. He knew his people and he was especially equipped to lead them.

On Monday, one week before the election, "Black Billy" was speaking on a vacant lot near the heart of the city and just across from the leading hotel. He was standing in a buggy, and seated beside him was the president of Samuel Huston College. I was standing across the street, on the hotel porch, watching the great throng that heard him. Suddenly I saw a commotion in the edge of the crowd. The people parted and a man staggered drunkenly through the crowd, waving a shotgun. I heard him say, "I'll kill the black —!"

The people were so stunned that nobody seemed to try to stop the drink-crazed fellow who afterward confessed that he had been hired to either run the Negro speaker out of town or kill him. In a few seconds' time he stood within the inner circle that surrounded "Black Billy" and brought the gun to his shoulder. The situation was electric! A silence of death and doom settled over the crowd. Suddenly the voice of the Negro boomed out: "So I must pay with my life for pleading for my people, that they be given a chance to be sober and decent, free from the blighting touch of this institution of Hell!"

Throwing back his coat on the left side, he placed his hand over his heart and cried, in dramatic fashion that the real Billy Sunday never once measured up to: "Put her there! There's my heart—the heart that loves my race. If it takes my life to free my people from this terrible curse, I gladly die!"

The drunk fool was not prepared for that. He hesitated, and that second saved "Black Billy." A half-dozen white men in the crowd grabbed the "drunk," disarmed him, and led him away to jail.

After the election, and Travis County had gone dry by more than 1200 votes, we gave "Black Billy" an extra hundred to stay over for a torchlight parade up Congress Avenue. University students by the hundreds marched with singing, shouting, weeping mothers and wives, in a day when the womanhood of the nation was on its knees for a sober America. I walked in the lead of that great procession, and by my side walked as handsome a man as I have ever seen on his feet. To this day, I do not know the name his mother gave him. I know nothing of his past, I have not heard of him for a quarter of a century. But I was proud to march by the side of my dusky brother—"Black Billy Sunday."

A thousand times I have seen him in my dreams, standing in that buggy, his hand over his heart.

I also recall that the president of Samuel Huston College calmly remained seated through the whole episode. Everybody seemed more excited than the two Negroes who were the center of it.

(Get this book, BOB SHULER MET THESE ON THE TRAIL, 42 fascinating character sketches, 185 pages, hard binding, \$2.25. Other books by Shuler: WHAT NEW DOCTRINE IS THIS? (\$2) and SOME DOGS I HAVE KNOWN (\$2). At your local Christian bookstore or add 5% (minimum 15c) for postage and handling and order direct from Sword of the Lord Publishers, Wheaton, Illinois.)

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WHITE HOUSE BARS SALE OF "INAUGURAL" WHISKY DECANTERS

Washington, D.C. (RNS)—Religious and temperance leaders praised the White House for asking that President Eisenhower's name and picture be withdrawn from souvenir inaugural decanters of whisky.

Gerald D. Morgan, special counsel to the President, disclosed that he had written the Mr. Boston Distillers, Inc., of Boston, Mass., requesting them to withdraw the souvenir whisky bottles from sale. The White House acted after receiving communications of protest from temperance groups.

A White House spokesman, when informed of the souvenir whisky bottles, said the President did not know of them and had not given permission for the use of his name or picture on the decanters.

Distillers had planned to promote the sale of whisky in special inauguration bottles listing the names of all U.S. Presidents.

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Witnesses of the Resurrection

(Continued from page 1)

handiwork of God in any expression of it, whether natural or supernatural.

Skepticism's Look at the Resurrection

Skepticism has searched Heaven, earth and Hell to push Christ off the map. It attacks God's existence and personality, denies His hand in creation and providence, bitterly brands Christ's whole career as an old woman's lie, denies His superhuman birth, His holy life, His atoning death, His victorious resurrection, His ascension, and denies Him the privilege of a return. It has picked His Bible to pieces and pitted each part against the other and the whole. It has belittled His churches and tried to ruin them from the inside out and the outside in. It has maligned His disciples and blasphemed against His power.

Look at infidelity's attack on the resurrection. It tried to kill Jesus in infancy and a number of times in His earthly life. It put Him on the cross and in the tomb, and all Hell broke loose in glee. He arose in spite of infidelity's claims and then it tried to smother Him. It denied His resurrection and for centuries has tried to impeach the witnesses of His resurrection. The outside infidels and the inside skeptics cloaked in the pious robes of radical criticism have sought and continue to seek to deny all Christian truth. Infidelity plays upon the ignorance, poverty, and lack of culture of the disciples, and their visionary excitement at the time. It tries to destroy the witness of the writers of the records themselves, saying Luke, Paul, and Mark were not eyewitnesses; that Matthew and John did not write the books attributed to them; that Luke and Matthew got their stories from Mark and that Mark's work is not authentic; and that miracles are impossible anyway. Some go so far as to say that miracles are immoral and reflect on the intelligence of God and man.

The Resurrection of Christ a Proved Miracle

All such effort is blinded skepticism and flies in the face of the overwhelming, infallible proof. Christ appeared on probably six days out of the forty to one woman, to several women, to two disciples—Peter at one time and James at another—to two other

disciples on the Emmaus road, to ten of the apostles, and again to eleven in a confidential conference room, to seven of the disciples on a fishing trip, then to five hundred on a Galilean mountain, then to eleven or more of the disciples on Mount Olivet. He appeared five times in one day in Jerusalem and at Emmaus, and then on the sea in Galilee many miles away, and then on a mountain in Galilee, then back in Jerusalem. Afterward He appeared to Stephen, a worthy layman and a reliable, dying deacon; and five or six years later He appeared to His great enemy, Saul of Tarsus, and made a Paul of the Gospel out of him, who is the most reliable, spiritual disciple in all history; and sixty or more years afterwards He appeared to John, the most beloved of all the disciples in Christian history. There stands the open, empty tomb, for nineteen hundred years throwing its immortal emptiness in the face of infidelity, whether rank, atheistic, radical or modernistic. The empty tomb of Joseph of Arimathea gapes at the skepticism of this world. Mary's question to the supposed gardener at the tomb has not been answered during these winding centuries, "Where have they laid my Lord?" Angels announced, "He is risen," and He Himself answers, "I am alive for evermore."

Infidelity should fill Joseph's tomb or find another with Christ's body in it or forever shut its mouth and stop its falsifying pen. Pentecost with three thousand baptisms within fifty days of the resurrection, a united, rejuvenated, joy-filled discipleship, a renewed Simon—a mighty minister of the Gospel—a towering Paul—God's topmost man—a triumphant, organized, conquering Christianity for nineteen hundred years, a world-engirdling missionary, gospel program, the testimony of millions of living, reliable witnesses and billions of dead Christians are God's answer to infidelity's boast, and that answer is that Christ is alive forevermore.

It is said that when what Gordon decided was the tomb of Christ was discovered some years ago he got some great chemists to test the dirt in Joseph's rediscovered tomb for evidence of decayed human bones. They found evidence of human decay in a hundred tombs around Jerusalem but none in Joseph's tomb. God's people do not need a chemical test to prove the resurrection. They know by many experimental tests that Christ is not there. He is alive today and in love and pity looks down into the blinded eyes of infidelity. Christ is risen, is reigning, and is coming back some glad day. It is more difficult not to believe in the resurrection of Jesus Christ than it is to believe in His resurrection. To deny His resurrection in the face of the overwhelming, accumulating strength of testimony is to deny all history and take the foundations out of credulity.

A failure to understand and comprehend any incident in life does not justify a denial of life and its mysterious nature. It is difficult to understand how a good meal of substantial food taken into one's stomach will be translated and transformed into the various parts of the human body, some of it into hair, some into bone, some into blood, some into flesh, some followed up through brain cells into thought and love and power; and yet the mystery of all this action of the human organs of life does not cause us to stop eating. We are surrounded by mysteries. Life itself is a mystery. Why not take the facts of the resurrection of Christ, established by reliable witnesses, and trust Him for the blessings of the resurrection, and glorify the Christ who is risen from the dead?

The Inspired Testimony of Luke

The array of testimony gathering about the resurrection of Jesus Christ should overwhelm any sincere soul with the assurance that Christ is risen from the dead. I wish to call into court a long line of reliable witnesses and cross-examine them, that the

Jungle Doctor

(Continued from page 4)

at him vacantly.

"Shillingi ngapi?" repeated the Indian.

Another "Nygh" from Daudi. I grinned, knowing that he spoke Swahili better than they did.

They called an old Indian who knew the Chigogo of the marketplace. One of them turned to him and said:

"Ask him how much he wants for that leopard skin."

The interpreter complied, and Daudi scratched his head, looking at them openmouthed.

"Offer him thirty shillings," said the first. This was duly translated.

Daudi shook his head vigorously. "Forty shillings," was the next offer. Again Daudi shook his head.

The Indians thought their interpreter was double-crossing them, and, since he knew no English, but, of course, understood sundry Indian languages, they chose English to outwit him.

One young trader turned to the other and said:

"Better offer fifty shillings. That skin's worth at least a hundred and forty, and we want it."

The words were hardly out of his mouth when the dust-covered, apparently ignorant African, developed a broad smile, and said, in good English:

"Thank you, gentlemen, if this skin's worth a hundred and forty shillings, I suggest you pay that

world may view the facts and face the issues of such testimony.

Luke gives his testimony in the introductory words of the two great books which he wrote, his Gospel and the Acts of the Apostles. In chapter one of his Gospel, verses one to four, he gives a convincing record:

"Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, That thou mightest know the certainty of those things, wherein thou has been instructed."

Notice what he says. He says, "These things are most surely believed among us"; "They were delivered unto us by eyewitnesses"; "I have had perfect understanding of all things from the very first"; "That you may know of a certainty all those things wherein thou hast been instructed."

And then in his introductory words of the Acts of the Apostles, chapter one, verses one to three, he says:

"The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: To whom also he shewed himself alive after his passion by many INFALLIBLE PROOFS, being seen of them forty days, and speaking of the things pertaining to the kingdom of God."

Here is the dependable testimony of a Gentile layman, a physician, a secretary, a sane observer of men.

Who's Who

Let's see who's who in resurrection testimony.

There are the immortal Marys, so effective in the life of Christ, good women, loved and believed in for generations of an enlightened civilization.

There is Peter, one of the world's greatest preachers; James, pastor of a great early church.

There are two intelligent men with unimpeachable characters who saw Him, walked with Him, ate with Him.

There are ten disciples, some of them named, in a closed room with firsthand, eyewitnessing testimony.

There are eleven men, grown, with eyes and minds and experiences not given to hallucinations.

There are seven disciples, most of them named, out on the sea-

(Continued on page 8)



Daudi sold the leopard skin for 140 shillings.

for it."

The look of dismay on their faces was most diverting.

"We will not pay so much," said one.

"No?" said Daudi. "But will not your companions of the market laugh when they hear how easily you have been deceived by a poor Mugogo from the bush?"

"No one would listen to you," said the taller of the two.

"No?" said Daudi, looking towards me in the boot shop. Seeing my amusement, the Indian shrugged his shoulders resignedly, and, taking up the skin, walked across to his shop. Daudi followed, and soon he came across to the car, smiling broadly, carefully counting a fat bundle of five-shilling notes.

At the post office I found an urgent message, asking me to deal with an acute toothache case at Buigiri, twenty miles away. I arranged for Samson to pick up Ya-

cobo and Mgulu and to go back to Mvumi, while Daudi and I proceeded on our dental assignment in the opposite direction.

(Reprinted by permission of the author from the book, JUNGLE DOCTOR OPERATES, published in the U. S. by Wm. B. Eerdmans Publishing Co. Price, \$1.50, plus 15c postage and handling. Order from Sword of the Lord, 214 W. Wesley St., Wheaton, Illinois.)

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THE RESURRECTION OF JESUS CHRIST

By Dr. John R. Rice

Glorious, heart-warming truths from the Bible on the importance of Christ's resurrection to the Christian faith, and the many infallible proofs of the resurrection. These pages show that the resurrection of Christ is essential, if we are to be saved, that it was the single sign of Christ's deity, that Old Testament Scriptures and the Lord Jesus Himself plainly foretold His death, and that is the basis of other great doctrines. The "many infallible proofs" of Christ's resurrection are shown as: 1. the character and person of Christ, 2. the proven Word of God, 3. the overwhelming evidence which convinced New Testament Christians. Arguments against the resurrection are shown to be unbelievable and obviously biased. This book shows that the best way to know that Jesus is alive is to try Him as Saviour. A wonderful book of 64 pages, attractive two-color cover.

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Witnesses of the Resurrection

(Continued from page 7)

shore—no chance for deception.

There are five hundred people on the mountaintop, whom Paul says saw and heard Him.

There are several other disciples on another mountain in Judea. They saw Him, heard Him, watched Him ascend into Heaven.

Some heavenly men or angels, two at the tomb and two at His ascension, saw Him. This is the witness of heavenly personalities.

There is Stephen, who testified that he saw Christ standing at the right hand of God; and then there are two other trustworthy preachers of the Gospel whose credibility has never been successfully attacked—Paul and John—who saw Him years after.

The value of testimony in all courts of law depends on the credibility and character of the witnesses. If you examine the records of these witnesses, you will find that they were all good people. Their names have been household words in all civilized lands for the passing centuries. If you cross-examine them, you will find that they were eyewitnesses. They had no hearsay testimony. If we cannot believe these testimonies, is there any reliable testimony in any realm of history? We reflect our own sense of historical justification and shame our own credulity if we deny these facts. The historicity and validity of Christ's resurrection are at stake; the most vital, far-reaching facts in all the centuries are tested. If Christ did not rise from the dead, all professed Christians in all these centuries and all the coming years ahead are without hope of eternal life. The awful silence of the grave, the tragedy of all centuries, will be unbroken forever and ever and Heaven is a spiritual mirage and all truth is a barren lie if Christ did not rise from the tomb.

Witnesses at the Tomb Itself

Let's call these eyewitnesses in to court.

Mary Magdalene. She was a convert of the rich, suburban district of Capernaum—Magdala, probably a well-to-do maiden of the refined strata of society. It is not a necessary conclusion that she was a low character because

Christ cast seven devils out of her. It took a legion of devils, from two to six thousand, to make a man an outcast. There is no reflection on Mary, certainly not after she became a follower of Jesus Christ. She testifies that she saw Jesus, saw the empty tomb, talked to Jesus, he spoke to her, she recognized His voice, He dried her tears, she went and told the disciples. John, Matthew, Luke, and Mark continued the testimony of this good woman.

Then the other women—Mary Magdalene was with them, Mary the mother of James, Salome, and some other women. Luke, Matthew, and Mark confirmed the testimony of these women. They saw the empty tomb, heard what the angels said about His being risen, and recognized Him after He had come out of the tomb.

Put Peter on the stand. Luke and the Apostle Paul testified that Simon Peter saw the Saviour after His resurrection. Nothing is said as to what conversation passed between them nor where the meeting occurred, nor anything about the meeting. Peter certainly would know the Saviour and would not have been mistaken.

Two on the Road to Emmaus

The next witnesses are the two disciples on the Emmaus road. Luke and Mark confirm the record of this interview. One of the men was Cleopas. We do not know who the other was. Emmaus was a village six or eight miles from Jerusalem. These disciples walked with Him and ate with Him and did not recognize Him at first. This is one of the longest visits the Saviour made in His after resurrection appearances. It has all the marks of genuineness and naturalness. It is one of the most beautiful and revealing of all the appearances. He talked, He walked, He ate, He interpreted the Scriptures, and gave these disciples a burning heart.

Those in the Upper Room

Put a large group on the witness stand—ten apostles without Thomas, and maybe other of the disciples, in a room, secluded room, with closed doors. Mark,

Luke, and John make the record and confirm this appearance. At this meeting one of the strangest of miracles occurred. He entered the room with closed doors. Material things offered no resistance to His resurrection body. He spoke to them. He delivered a remarkable message—"Peace" and "I send you." He gave them an inside victory and challenged them with a world program, wide missionary efforts. This group recognized Him and believed Him.

A Week Later in the Upper Room

Later we find another group of eleven or more disciples, with doubting Thomas present. John tells us of this story. There is no evidence that Thomas had been in any of the other groups before this, to whom Christ appeared. Where he was or what he was doing we do not know, except his refusal to believe that Christ had risen except he put his hands in the crucifixion wounds. His skepticism of the resurrection was evident. All we are told of this appearance is of the convincing proof to Thomas that Christ was alive. Christ readily submitted to the pragmatic test demanded by the doubting Thomas. He must have been of a doubtful, analytical mind. Christ had not gotten over to him even the expectancy of the resurrection. When his fingers entered the nail holes and spear holes in the wounded body of our Saviour, Thomas was overcome and said, "My Lord and my God!"

Thomas was the slowest in expectancy and trust, but was as thoroughly convinced as any. Crucifixion's scars convinced him. Doubt added its testimony to the reality of the resurrection triumph. Christ's withering, rebuking words should fall heavily and sadly on all "doubting Thomases" from that time until now:

"Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."

Skeptics inside and outside of Christianity are not even willing to believe that Thomas believed. These unconvinced skeptics will some day see Him whom they have pierced. John tells us of the first meeting of this group, Thomas being absent. Mark and Luke join John in that record, but only John tells us of Thomas' confession of Christ's resurrection. The other recorders must have been ashamed of Thomas. Judas the betrayer and Peter the denier and Thomas the doubter are sad representatives of these early disciples. They could have done better. What would be your and my classification if an inspired record were made of us in our day? I have more sense of commiseration for Thomas than I have for the modernistic skeptics in this day of nineteen hundred years of infallible proofs of Christ's resurrection. I fear that many of them, with the full light of sacred history and gospel triumphs falling on their trained heads, should be put in the Judas classification of betrayers instead of Peter's and Thomas' classifications of deniers and doubters.

The Group Fishing in Galilee

We now change the scene from Jerusalem and Judea to Galilee, many, many miles away. John tells of this story. Peter led six others of the disciples on a fishing trip. They were discouraged and backslidden. Peter led them in a back-track movement. He quit fishing for men and tried out his old job of fishing for fish. Peter's behavior in the last few days or more had been bad. He cried; he lied; he denied. He not only lost his sword, but lost his courage. A little Jewish lass made him lie, and a rooster crowing at the time of his denial established a memorial to his cowardice. So he told the others, "I go a fishing," and they said, "We go with you." They immediately caught nothing. People who run from God and the spiritual never catch anything worthwhile.

This group appearance of Christ is the longest and most interesting in some respects of all the appearances. It is a wonderfully revealing appearance. The great truths and lessons of this visit are discussed at length in another chapter. Here another miracle (if not two) was performed. Here



The Ascension

the most puncturing question Christ ever put to the consciences of the disciples and to ours is given:

"Lovest thou me more than these?"

Love's debtorship to service has here left us in a pointed interrogation. These disciples were wide awake. They saw the Saviour. At first they did not recognize Him. Later then they did recognize Him. They ate the fish and bread and warmed by the fire He had provided. They talked with Him close up. You must make them out bold, bald liars or else believe their story.

The Multitude on the Mountain: Over Five Hundred Witnesses

The witness of a multitude on a Galilean mountain far distant from Jerusalem is brought thundering down to the consciences of a doubting world. Mark, Matthew and Paul guarantee the genuineness of this story. Three unimpeachable records bear witness to its genuineness. Matthew says the eleven disciples were there. Mark does not tell the number unless Mark 16:14 refers to it, and it probably does not. Paul tells us there were over five hundred present, many of whom were then living. Christ first appeared to one, and next to the last time, He appeared to five hundred. They were all His disciples, because no unsaved eyes ever saw Him after His resurrection, unless it be the eye of the unsaved Paul of Tarsus, and He opened that eye. This was before the Pentecost. Here He delivered His great commission, found in Matthew 28:18-20, not to one hundred twenty only but to all the disciples who followed Him there, whether members of His first church or not. His commission is a church obligation, but it is also a personal, individual obligation, and is also a kingdom matter, a world-wide debtorship. This appearance was a multi-magna meeting—five hundred people looking on Him, hearing His eternally meaningful words in which He was enfolding all His towering authority, all His people, all the world, all His commandments, for all eyes and all climes. It also commanded all His presence and power for all ages to come. Here is a climax of testimony to the reality of Christ's resurrection. One little, frightened woman might be mistaken; one impetuous disciple like Peter, who had denied Him, might be overawed by a mystic vision; two people with blinded eyes might walk six miles with a spirit and be mistaken, but when you add

to these other witnesses five hundred people in the daylight, on top of a mountain, you cannot easily imagine all of them to be liars or deceived visionaries. Not to believe this accumulated testimony is to reveal in one's self a dangerous incredulity in historical testimony. Paul says, "I saw him" and I tell the world five hundred other people saw Him. To make Paul a deceiver is to reveal yourself blind and destroy all historical values.

Christ Appeared to James

James comes on the witness stand (1 Cor. 15:7). Paul says Christ appeared to James. When and where and to what effect nobody knows. Paul is a true historian. James must have told Paul about this visit, but no further record appears. But James pastored a church whose foundation was built on Christ's resurrection.

The Disciples Witness the Ascension; Two Angels Testify

The final pre-ascension appearance occurred as far away as Bethany. In his Gospel (24:50) Luke says He led them out as far as Bethany, and in Acts (1:12) he says the disciples returned from the Mount of Olives, which is from Jerusalem a sabbath day's journey. Mark says:

"So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God."

Here in this last appearance before His ascension He gave the last commission, reinforcing all others, and promised the Holy Spirit's power for witnessing. The two men in white told them:

"This same Jesus... shall so come in like manner as ye have seen him go into heaven."

Luke tells us that Christ told them to tarry in Jerusalem until endowment came. He then led them out as far as Bethany and lifted up His hands and blessed them, and He was carried up into Heaven. They watched Him, worshipped Him, and returned to an upper room in Jerusalem with great joy, and continued in the temple praising God.

This completes the testimony of this company of pre-ascension eyewitnesses to the fact that "Christ has risen indeed." Who can be fair and unbiased or unprejudiced and gainsay or deny this accumulation of eyewitness evidence? These are not all the infallible proofs. There follows in the next chapter a further accumulation of convincing, direct and circumstantial testimony.

(From AFTER THE RESURRECTION WHAT? by Dr. Scarborough, published by Zondervan, used by permission.)

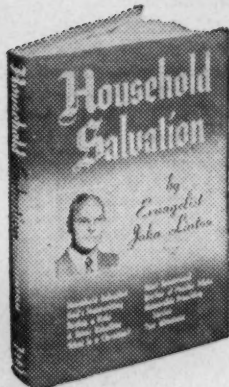
To the jailor, shaken and trembling before Paul and Silas, what wonderful news must have been the words, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house"! We don't know how big a family he had, or what their circumstances were. We only know that the Scriptures joyfully record that he and his family trusted Christ and were baptized that very night.



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"No Middle Road"

(Continued from page 1)

lieve in the Lord Jesus Christ. He says in John 3:36, "He that believeth on the Son hath everlasting life." You are either on your way to Heaven, in possession of eternal life, right now, or you are an unbeliever, with no spiritual life, abiding under God's wrath, and in danger of eternal Hell-fire.

Now the question is asked, "Brother Eddie, do you feel that there are very many people, especially in the United States, who do not believe about the Lord Jesus Christ?" And the answer to that question is, "No, there are not many people in the United States who do not believe about Jesus Christ."

Most people accept Jesus Christ as a personality of history, just as they accept George Washington as a personality of history. Most people believe that Jesus Christ was born into this world through a miraculous virgin birth. Most everyone knows that we started dating our years from the birth of Jesus Christ, wrapping time around His cradle. Most people believe that He was born of the virgin; most people believe that He lived for some 33 years and died on the cross, and was placed in Joseph's tomb; that on the third day He came out of the grave; and that forty days later He ascended to Heaven, where they believe He is now, at the right hand of God the Father.

Most children believe these historical facts. Their parents have informed them. Their Sunday School teachers have taught these truths. You grownup people have been taught to believe these historical facts about Jesus from the day you were able to understand. But let me say this to you. You can strongly believe that Jesus was born of the virgin, that He lived in this world for 33 years, that He died on a cross outside the gates of Jerusalem, that He came out of the grave on the third day, and ascended to Heaven forty days later—you can believe all that IN YOUR HEAD and die in your sins and go to a Christless Hell. You don't get saved in your head. You get saved in your soul. You don't become a Christian because you give your intellectual agreement and assent to the historical data concerning

the personality of Jesus Christ. Head knowledge alone is not salvation. You become a Christian when you come to the place in YOUR life where YOU realize that YOU are a sinner, and that YOU are bound for Hell, and that no one can help you except the Lord Jesus, the Son of God, and then YOU get down on YOUR knees and personally exercise your will and receive Jesus Christ into your heart AS YOUR PERSONAL SAVIOUR. When your belief becomes PERSONAL trust and PERSONAL faith in the finished work of Jesus Christ as accomplished on the cross, then and then only, can you classify yourself as a believer in Jesus Christ.

Believing in the Lord Jesus Christ is far more than an intellectual agreement to the doctrines of your church, or an acceptance of the historical facts concerning the life and death and burial and resurrection of the Son of God. I guess all of us believe in George Washington. Did you ever see him? Did you ever shake his hand? Did you ever visit him at Mount Vernon? No! none of us did. But we went to school and we read in our history books, or the teacher told us, that George Washington was the first President of the United States. And so we nod our heads and agree, and accept that statement as a historical fact. Listen, hear me now. You can go to Sunday School all your life, be raised in a Christian home, and have Mommy and Daddy tell you all about Jesus, how He lived and died, and came out of the grave, and is in Heaven today, and you say, "I believe all that," just as you believe in George Washington. But that doesn't make you a Christian. I repeat, an intellectual agreement to the historical facts about Jesus is not enough to save your soul from sin. It takes personal repentance from your sins, and full commitment of your soul to Jesus.

I can stand out here on the street corner, desiring to get down town or out to the motel and say, "Preacher, I don't have a car. Will that bus take me where I want to go?" And he says, "Yes, I have ridden that bus many times, and it will take you right by the door of the place where

you want to go."

And so I say, "Thank you, preacher. I believe you are telling the truth. You have lived here and have all this information, and know that these are accurate facts."

But I can stand there at the bus stop and say, "I know that preacher is telling the truth. I know that bus will take me to my destination." But I don't get to my destination until I step into the bus and commit myself to that bus to take me where I want to go.

So salvation works when one becomes a Christian. You don't

"Go break the needy sweet charity's bread
For giving is loving," the Angel said.
"And must I keep giving again and again?"
My angry and pitiless answer ran.
"Oh, no," said the Angel—piercing me through—
"Just give till the Master stops giving to you."
—Selected

become a Christian simply by giving your intellectual agreement to the historical facts about Jesus. You must commit yourself to Jesus. You must confess your sins to Jesus. You must turn from your sins. You must be convinced that only Jesus can save you; that only Christ can forgive your sins; and then you must personally come to Him and by faith put your trust in Him. And when you do that, you become a Christian; and until you do come to Jesus with this trustful attitude, you are a lost, unbelieving sinner.

Where do YOU stand today? Where do you stand, ladies and gentlemen? Today can you say that you really are a believer in the Lord Jesus Christ? Have you committed your soul to Jesus? Does it go beyond just giving an intellectual agreement to the teachings of the Bible and historical facts about Christ, or do you know where and when you opened your heart to Jesus and received Him in simple childlike faith as your personal Saviour? Do you know where and when you did that? If you have done that, you HAVE everlasting life. If you haven't done that, you have NO spiritual life, the wrath of God abides on you, and if you don't repent and receive Jesus as your personal Saviour, you will face eternal judgment for your sins.

II. The Two Roads People Are Traveling

Once again we see only two classes of people in the world, represented by the two roads that people are traveling. The Lord Jesus said in Matthew 7: 13, 14:

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

The Lord is telling us in this passage of His Word that there are two roads men can choose to travel. You cannot travel both of these roads at the same time. You are now traveling on one or the other. Either you are traveling the broad road with the crowd, or you are traveling the narrow road with the minority of people. The broad road leads to destruction—eternal Hell; the narrow road eventually leads a man to a glorious eternal Heaven.

These two roads are not, as I see it, two distinct roads that branch off into the shape of a Y. The road is one big broad highway of life. All of us are born traveling this road. David said in Psalm 51:5, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." And Romans 5:12 says, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

Therefore, every man born into this world is born traveling the broad road. Now if you ever get on the narrow road and start traveling that road with those who are Christian people, you must, by an act of your will, decide to

transfer from the broad to the narrow road. This narrow road runs right up the middle of the broad road, and the people who are traveling that narrow road are traveling in the opposite direction from which the crowd is traveling on the broad road. That is what it means to repent. For you see, as sinners born without God, lost in our sins, until such time as we are born again, we are traveling the broad road. Along comes a preacher, or something happens in our lives to bring us to the realization that we need Christ, and that we need to be saved. And so, under conviction of sin, after hearing the Gospel that God loves us all, that Christ died for sinners on the cross, we come to the conclusion that we need the Lord Jesus Christ; that if we continue to travel the broad road we will end up in Hell.

And so we face our sins and our need of the Lord Jesus Christ, and we say to the crowd, "Good-bye." We turn from the crowd; we turn from our sins; and we turn to the Saviour Jesus Christ. We open our hearts to Him in faith and belief, and are "born again" and become a child of God. By so doing, our repentance from sin and turning to Christ causes us to turn around on that broad road and start walking up the middle of the road, on the narrow road, against the crowd, against the sins of the world, on the side of the Lord Jesus Christ, with the minority of people who have made the same decision, and who are heading for Heaven as pilgrims and strangers in this evil world. The day you decide to turn from sin to the Saviour is the day you start traveling the narrow road.

Now then, let me ask you the question, "Have you forsaken the crowd, and the broad road? Are

you on the narrow road? Have you turned from sin and turned to Christ? Are you now walking the narrow road with God's people, living a life that is glorifying and pleasing to the Lord Jesus Christ? Which road are you traveling today, friend? You can only be on one or on the other. Either you are traveling with the crowd on the broad road that leads to a Christless eternity, or you are on the narrow road that eventually will lead you to Heaven. Which road are you traveling, friend?

(Continued on page 10)

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"No Middle Road"

(Continued from page 9)

Some of you fellows and girls are still saying in your heart, "I am not going to become a Christian until I have had a good time. You are not going to get me to sign the 'don't's'; to give up this and to give up that; but after I have been to college and joined the fraternity or sorority, and after I have had my big time in the world, then it will be time enough to become a Christian."

All right, if you are still traveling with the sinner crowd, remember this: That if suddenly you should die, that broad road can lead you to but one place—the burning, tormenting, damning lake of fire, the penitentiary of Hell. With all of my heart, if you are traveling the broad road, in God's stead, I would plead with you to come to your senses. Turn around and turn to Christ and get on the narrow road before you end up in the pit of Hell.

III. Two Masters People Are Serving

Now we see only two classes of people in the world again by the two masters that people are serving. The Lord Jesus came and said to the most religious people who ever lived, the Pharisees, those men who wore long black robes to distinguish them from the crowd, and who sat on the front seat of the synagogue every Sabbath day, those men who gave a tenth of their income in tithes, those men who knew the Old Testament Scriptures even to the punctuation points, those men who kept the law to the letter—Jesus said to them in John 8:44:

"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."

Now imagine, ladies and gentlemen, if I were to point my finger and say to all of you who are in this crowd—who are not believers—who are traveling the broad road with the crowd—if I were to point my finger at you and say, "You are a child of the Devil," you would become offended

and some of you would be tempted to get up and walk out. But listen, let me tell you something; that is exactly your relationship to the Devil right now, if you are not a Christian. For the Lord Jesus said to these unsaved religious leaders, "Ye are of your father the devil." It was not said to the drunkards, not to the harlots, not to the reprobates, not to the outcasts—He said it to the most religious people who ever lived. You may have religion but not have Christ. If you do not have Jesus as your personal Saviour, you are a child of the Devil. God's Word says so.

Why? Why simply because they had never been born again, that is why. The Lord Jesus came and said, "I am God, and I will prove it to you," and performed one miracle after another in front of the eyes of these religious people, and they turned on him with railing accusations and said, "You are of the Devil; you are filled with Beelzebub; you're not God." And the Lord Jesus looked at them and said, "Ye are of your father the devil."

You see, ladies and gentlemen, a person is either a child of the Devil, or a child of God, and you do not become a child of God simply because you were born in America, or happened to have Christian parents, or have been taken to Sunday School and church all your life. You become a child of God when you have the "new birth" as recorded in John 3:3, where Jesus said, "Except a man be born again, he cannot see the kingdom of God." You must be born again! Only by receiving Christ as your personal Saviour can you sever your relationship to the Devil and become a child of God.

What does it mean to be born again? It is explained in John 1:12:

"But as many as received him [the Lord Jesus], to them gave he power [gave the legal right] to become the sons of God."

Now, let me ask you something. Have you received the Lord Jesus Christ as your personal Saviour? Have you asked Him to come into your heart? Have you repented of your sins, and

confessed your sins to Him? Have you asked Jesus to save your soul? Are you convinced that no one in the world can save your soul and take you to Heaven but the Lord Jesus? Have you asked Him to save you? Do you believe He died for you on the cross? Have you received His finished work on the cross, in your behalf, for yourself? Have you? If you have, you are a child of God; you have been "born again." You are now in possession of everlasting life. You are not going TO GET everlasting life—you've got it already. For "he that believeth on the Son HATH (present tense) everlasting life."

You say, "No, Brother Eddie, I am not a 'born again' believer. I am still on the broad road walking with the crowd. I have not made a decision to receive Christ as my Saviour."

All right, if that is true of you, you are a child of the Devil. For surely if Jesus said this of the most outwardly religious people who ever walked the face of God's earth, what would he say about you people who have never joined the church, never read your Bible, never pray, never tithe, and make no pretense of being a "born-again" Christian? What would He say about you worldly church members if He said to the most religious people who ever lived, "Ye are of your father the devil."

Do you know something? Your father the Devil has no good in mind for you; he is a liar. The Devil is a liar according to Jesus Christ. He lies to you young people and says, "You have plenty of time to be saved." He lies and says, "Too much to give up to become a Christian." He lies to you and says, "You have plenty of time. Put it off; wait until tomorrow."

He advances all kinds of lies and propaganda, lies designed to deceive you and blind your eyes to your need of a Saviour. Oh, I would beg you today to break with the enemy of your soul, your father the Devil, and come and receive Christ as your Saviour and be "born again" and be regenerated and made a child of God.

IV. Two Ways to Die

Now we see these two classes of people in the world again when it comes time to die. The Bible says, "It is appointed unto men

once to die, and after this the judgment." When a man dies he either dies IN Christ, or he dies OUT of Christ.

In that great and wonderful passage of the Word of God in I Thessalonians, chapter 4, and verse 16, in connection with the second coming of Christ we read: *"The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ [the dead IN CHRIST] shall rise first."*

And then all the Christians who are alive at Christ's second coming shall be caught up together with them with the dead IN Christ who are brought out of the graves to meet the Lord in the air. The rest of the dead shall stay in the graves, those who have died OUT of Christ, until the second resurrection. Now if you were to die today you would die either IN Christ, or you would die OUT of Christ.

The famous evangelist, D. L. Moody, who in his day did tremendous things for God, and whose ministry still lives on, was lying on his deathbed. By his side was one of his dearest friends, a dear old saint of God, who loved D. L. Moody so very much. He began to pray out loud for Moody's recovery, praying, "Oh, Heavenly Father, please raise D. L. Moody from his sickbed and spare his life for another ten years or more. He has been such a blessing to the church and to the world. Oh, Father, please spare D. L. Moody's life for another ten years."

And D. L. Moody raised up on one elbow and said with his quivering, failing voice, "Oh, brother," as he put his hand on his shoulder, "Please don't pray to our Heavenly Father, asking Him to let me stay in this world for another ten years. Why," he said, "this is the day I have looked forward to all of my life. This," he said, "is my homecoming. I am soon to pass over the Jordan into the Promised Land. Don't pray that God will spare my life for another ten years, for this," said

Moody, "is my Coronation Day! This is my Coronation Day! This is the greatest day of my life. I have lived for this day, the home-going day, when I could go home to be with Jesus."

That's the way a man dies IN Christ! Then there is another way to die, OUT of Christ, as they say the French infidel, Voltaire, died. Voltaire was that man who said that "within one hundred years after I am gone, the Bible will become extinct."

The day came when death knocked at the door and called for his soul. He saw the flames of Hell reaching out for his never-dying soul. He saw the death angel coming. He heard the death angel knock at the door. The accompanying nurse said that it was one of the most terrifying experiences she had ever gone through. Voltaire screamed out in terrifying agony of soul. Like Belshazzar of old, he trembled from the top of his head to the bottom of his feet and screamed and cried out for mercy as the God of judgment came to deliver the bill. Voltaire died OUT of Christ and went to Hell to collect the sinner's wages, eternal death and separation from God. He went screaming into the lake of fire, into the penitentiary of the damned. That is another way to die, friends.

The death hour is coming for every last one of us. It is appointed unto men once to die. When that hour comes will you be able to say, like D. L. Moody, "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me." Or, like Belshazzar of old, or Voltaire, will you tremble from the top of your head to the bottom of your feet in convulsions of fear as God comes for your soul and takes you off into Hell?

Which way are YOU going to die? IN Christ, or OUT of Christ?

V. The Two Resurrections

And that leads me to this, friends: After you die the Bible

(Continued on page 11)

My First Mistake . . .

By Aunt Barbara

1	2	3	4	5	6	7	8	9	10	11
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Name _____ (PRINT)

Address _____ (PRINT)

City _____ Zone _____ State _____ (PRINT)

PORTANT. When you have four cards, mail them to me, and you will receive the book offered for that month. If you prefer a book previously offered, please indicate your choice. The answer to puzzle No. 8 will appear in the March 8 issue of THE SWORD OF THE LORD.

was not, as you might guess, two weeks ago when the clue for No. 20 across in puzzle No. 3 was just not there! Nevertheless, it is a mistake for which I am sorry. Any of you who missed a right solution because of this clue will still receive credit for working the puzzle correctly.

Let me say again, "Keep all the cards you win." Even if you do not receive a card every week saying you have won, the cards you do get can be applied to some later prize. If you have your heart set on a book that has been previously offered, I shall be happy to send it to you when you return four cards to me.

Read the rules carefully:

1. Fill in the empty blanks according to the clues given. Answers must be complete, and correct.

2. PRINT (not write) your name and address in the blank below the puzzle and mail to: Aunt Barbara, PUZZLE EDITOR, THE SWORD OF THE LORD, Wheaton, Illinois. We cannot return entries. If you do not wish to cut up your copy of the paper, you may print the answers according to the clue numbers given.

3. To have this puzzle count toward receiving your copy of the featured book-of-the-month, your entry must be postmarked by midnight, MARCH 2, 1957. If your paper arrives after the deadline date, please send the answer and tell us the date your paper arrived. Each weekly entry will be checked, and you will receive a post card if your entry is correct. SAVE THESE CARDS. THEY ARE IMPORTANT.

Clews Across

- Summit of Mt. Lebanon (Song of Sol. 4:8)
- Source of timber for Solomon's temple
- Was borne along
- Reproach abusively (I Pet. 2:23)
- Ancient Thebes, capital of Upper Egypt (Jer. 46:25)
- Ruin
- Electrical engineer (abbr.)
- Inner guard (abbr.)
- Number
- Insects destructive to clothing especially
- Midianitish chief slain by the Israelites at God's command (Num. 31:8)
- The mountain where Moses died
- Pronoun
- Shrewd
- Identical
- Famous penitential psalm which begins, "Have mercy upon me, O God, according to thy lovingkindness..." (Found between Psalms 50-60)
- As the acts show (Latin abbr.)
- The office of lector
- Black (abbr.)
- English coin, value fixed at 21 shillings in 1717 (abbr.)
- Mountain where Balak took Balaam (Num. 23)
- Jot
- One of the Nethinim (Neh. 7:47)
- "He giveth — — — like wool..." (Ps. 147:16)
- Comprehended
- Naaman asked, "Is not this river better than the Jordan?"
- Lack of rapidity (phonetic spelling)
- Height (abbr.)
- Expression of inquiry
- Roman emperor noted for his cruelty to Christians
- Italian coin, lira (abbr.)
- Symbolic name for Samaria (Ezek. 23:4)
- List
- Mountain in Palestine, site of the Samaritan temple (John 4:20, Judg. 9:7)
- Place where milk, butter, and cheese are made

Clews Down

- River east of the Jordan, boundary of Moab (Num. 21:13)
- City on the border of Moab
- City of the priests (I Sam. 21)
- The man whom God put in the Garden of Eden
- First son of Judah and grandson of Jacob

Puzzle Number 8

- Wild insects spoken of in the Old Testament as furious
- A street, especially a wide street
- Silver white metal (abbr.)
- Mountain, scene of David's flight from Absalom
- Stringed instrument, used in the heading of several psalms (see Ps. 61)
- Son of Seth
- Units
- Man of swarthy countenance, descendant of Cush, son of Ham
- Mountain in Canaan; site of the stones inscribed with the Law
- Pronoun
- Early English (abbr.)
- The end
- Members of the hawk family noted for their graceful and sustained flight k — — —
- Small shield — c —
- Fold
- A very fair Shunammite maid who ministered to King David
- Ages
- Abhor
- Cylinder
- Twice (abbr.)
- Degree
- Confederate of Abram (Gen. 14:13)
- Fret
- Jewish king to whom the Lord gave this sign, "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."
- Son of Gad (Num. 26:17)
- Samuel's teacher
- Order of St. Augustine (abbr.)
- Conjunction
- Familiar greeting for "hello"
- Syllable applied to the seventh note of the scale

Answer to Puzzle Number 6

PLAGUES									
M	O	S	E	S	W	A	T	E	R
A	I	A	T	R	E	E			
T	R	M	H	A	R	M	S	P	A
H	A	I	L	N	E	U	A	H	I
U	H	S	O	G	E	R	S	A	A
N	L	I	C	E	R	E	A	R	U
D	F	E	A	L	I	A	N	A	A
E	R	A	N	I	R	I	G	O	A
R	O	D	S	C	A	N	T	H	R
G	P	O	D	I	S	O			
A	S	S	U	R	E	B	L	A	I
S	E	R	P	E	N	T			

"No Middle Road"

(Continued from page 10)

teaches that there will be TWO resurrections. In John, chapter 5, verses 28 and 29, we read:

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, UNTO THE RESURRECTION OF LIFE; and they that have done evil, UNTO THE RESURRECTION OF DAMNATION."

Now the first resurrection will take place at the second coming of the Lord Jesus Christ when "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead IN Christ [—the dead IN CHRIST—] shall rise first: Then we which are alive and remain [we Christians] shall be caught up together with them in the clouds [with the dead in Christ who came out of the graves] to meet the Lord in the air: and so shall we ever be with the Lord."

After the second coming of Christ and the first resurrection, this world will go through the Great Tribulation. Then the reign of Christ will come on earth. This reign will last for one thousand years. At the end of the thousand year period, the sinners' judgment, known as the "Great White Throne Judgment," recorded in Revelation, chapter 20, verses 11-15, will become a reality.

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. . . . And whosoever was not found written in the book of life was cast into the lake of

fire."

This is the second death, eternal separation from God!

Now neighbors, you are going to take part in ONE of TWO resurrections. Either your body will be raised to meet Jesus Christ as your Saviour, at the rapture of the church, or your body will be raised at the great white throne, as recorded in Revelation 20, there to stand face to face with Jesus Christ as your Judge. The books of your sins will be opened and the Lord Jesus, who now becomes the Judge of the world, will judge you for your sins, pronounce the sentence, and without any mercy or pardons, cast you, body and soul, into the lake of fire, where you will suffer for your sins forever and ever.

VI. Two Eternal Abiding Places

That brings me to my last point, namely, men are going to live forever in one of two places. Either you die in Christ and go to Heaven, or you die out of Christ and are judged for your sins, and spend eternity in Hell.

Remember in Luke, chapter 16, verses 19-31, we read:

"There was a certain rich man. . . . And there was a certain beggar. . . . And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried. And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame."

The Bible account goes on to tell how he prayed and asked for deliverance, but Abraham reminded him that he had his opportunity to be saved in his lifetime.

Why We Must . . . Contend . . .

(Continued from page 1)

Paul himself had won to Christ, later turned to false doctrine much like that of the Seventh Day Adventists of today. The preaching of Paul, then, was offensive to many Christians, and III John, verse 9, tells us that Diotrephes would not receive even John the apostle, but prated against him "with malicious words," we are told.

Jesus deliberately prepared His disciples for misunderstanding, and sometimes abuse and real persecution from others who claimed to serve the Lord. In John 16:2 Jesus warned, "They shall put you out of the synagogues; yea, the time cometh that whosoever kill-eth you will think that he doeth God service."

Again Jesus warned, "Think not that I am come to send peace on the earth; I came not to bring peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law" (Matt. 10:34, 35).

And yet in spite of these warnings that it would mean persecution and misunderstanding and sometimes, necessarily, division, He commanded to contend for the faith earnestly. Jude 3 says, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."

Christians should never seek "peace at any price." That course is wicked and does not work in politics. It is equally wicked and unworkable in serving the Lord Jesus Christ. Jesus argued publicly again and again with the Pharisees on great matters of doctrine. Stephen, that Spirit-filled deacon, was in the synagogue of the Libertines and Cyrenians and Alexandrians, and his debate with them aroused the self-righteous leaders of the Jews until Stephen was put to death. And down through the ages the story of great men of God is the story of conflict, of argument, of controversy. Good men must contend earnestly for the

faith. Every true man of God must love the truth of the Lord Jesus better than he loves his friends, better than he loves the applause of other Christians. John Huss, Martin Luther, Zwengli, Calvin Wesley, Latimer, Ridley, Spurgeon, General Booth, Charles G. Finney, D. L. Moody, R. A. Torrey, Billy Sunday, W. J. Bryan—why, the names alone call up all the great controversies in matters of religion down through the years!

Therefore in THE SWORD OF THE LORD we try to be kindly, we try to manifest the spirit of brotherly love and tolerance, we try to defer to the opinions of others in the spirit of the thirteenth chapter of First Corinthians, but we must come out regularly on the great fundamentals of the faith. Every issue of THE SWORD OF THE LORD bears these words, "Standing for the verbal inspiration of the Bible, the deity of Christ, His blood atonement, salvation by faith, New Testament soul winning, and the premillennial return of Christ. Opposes modernism, worldliness, and formalism." We stand for certain things and we do not mind naming them. We stand against certain other things, and we do not mind naming them. We are glad to take a stand both on the positive side and the negative side.

Some Bible Doctrines That Cause Criticism

We believe one reason for the rapid growth in circulation of THE SWORD OF THE LORD is that it has a positive ring. A reader can tell where the preachers stand who write for THE SWORD OF THE LORD. The editor's own articles do not skip the plain Bible teachings which are controversial. If it is clearly taught in the Word of God, we believe it ought to be preached.

Many like that kind of Bible teaching and preaching. I believe the great majority of earnest Christian people want the whole truth. They want it preached in love. They want it preached in the power of the Holy Spirit. They want the first things kept first.

(Continued on page 12)

Now "there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence."

Eternity in Hell! Separated from God forever in a lake of fire! In a place of torment where memory never dies! Where God Almighty teaches sinners the eternal truth, "that whatsoever a man soweth, that shall he also reap." Where God teaches man, "Be sure your sins will find you out." Where God teaches men the lesson, "God is not mocked."

And so I say, on the authority of the Bible, the Word of God, there are only two kinds of people in this world. Either you are a BELIEVER, having trusted the Lord Jesus Christ as your personal Saviour, or you are an UNBELIEVER, abiding under the wrath of God, in need of the "new birth" experience. You are traveling the BROAD ROAD with the crowd that will lead you to Hell, or you are walking the NARROW ROAD, with the minority of people heading for Heaven. You are either a child of God or you are a child of the Devil.

It is appointed unto men once

to die. You will either die IN Christ, or you will die OUT of Christ. The day is coming when God will raise your body, in one of two resurrections. If you die in Christ, you will be raised at the second coming of the Lord Jesus. Your body will be glorified and taken to Heaven, there to live with the Lord Jesus forever, or you will be raised at the second resurrection, compelled to face Jesus Christ as your Judge, there to be condemned for your sins and cast alive into the penitentiary of Hell, eternally separated from God, suffering in the body forever. You will live for eternity in either Heaven or Hell, depending upon what you do with the Lord Jesus Christ in this lifetime. Where do you stand? You can't straddle the fence. You have either got it or you haven't. You are either Heaven-bound right now, or you are Hell-bound. You are either saved or lost. Where do you stand? Look me in the eye...

That's it, friend! There is no middle road. You are either saved or lost; Heaven-bound or Hell-bound; you are either right with God or you are not. That's the

true picture.

Now, where do you stand? If your belief in Christ is only a head knowledge, will you now trust Him personally to save your soul? If you are traveling the broad road with the unsaved crowd, will you now turn around, confess your sins to Jesus, and walk the narrow road the rest of your life? If you are a child of the Devil, will you break with him and receive Jesus as your Saviour and Lord? If you will, He will make you His child. Are you in danger of dying out of Christ, and facing your sins at the great white throne judgment? If so, turn to Jesus Christ in true sorrow for your sins. Receive Him into your heart as Saviour and Lord, and you will be taken to Heaven rather than sent to Hell.

You determine for yourself where you are going to spend eternity. May you see the wisdom of calling on the name of the Lord right now. If you will, you can claim Romans 10:13:

"For whosoever shall call upon the name of the Lord shall be saved."

God help YOU to call!

—THE END—

The Average Home Is Not a Happy Home

It does not strictly follow the Bible plan for a Christian home. Child delinquency is increasing to an alarming degree. More than one out of five marriages in America ends in divorce, and the ratio is rapidly increasing. About the only answer most people can get about marriage problems is found in secular books with no reverence for the Word of God, and very little reverence for the home and marriage itself. Strict discipline is frowned upon. The average home leaves it to the school and church to do what they can for their undisciplined, unhappy children.

THE HOME: Courtship, Marriage and Children

CHAPTER TITLES

1. Marriage and Home.
2. Courtship and the Danger of Petting.
3. Principles of a Successful and Happy Marriage.
4. Some Things That Should Delay Marriage.
5. Some Should Never Marry.
6. Man, God's Deputy as Head of the Home.
7. Wives Should Be Subject to Husbands.
8. Letter to a Young Husband.
9. Normal Sex Life in Marriage.
10. The Blessing of Children.
11. Birth Control.
12. Correction and Discipline of Children.
13. "Honor Thy Father and Thy Mother."
14. Family Worship in the Home.
15. Prayer in the Home.
16. Teaching Children the Bible.
17. Winning Children to Christ.
18. Character Building in the Home.
19. Cooperating With Church, School and Community.
20. Adultery, the Ruin of Marriage and Morals.
21. Divorce, the Wreck of Marriage.
22. Making Christ the Head of the Home.

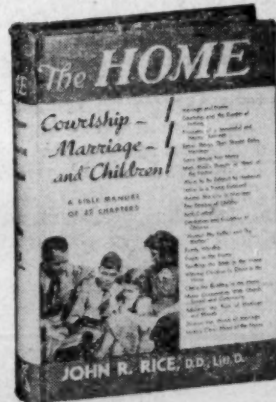
was written by Dr. John R. Rice to be a Bible manual for a happy, successful Christian home. Not untested theory, but Bible-proved fact, this book will show you God's standard for the home, and help you to follow it.

FOR ENGAGED COUPLES: there are reminders about the things to be considered before marriage, how to know you ought to marry, what the principles of happy and successful marriage are; why the engagement ought to be kept honorable and pure.

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FOR FATHER AND MOTHER: there are chapters on the correction and discipline of children, what God expects when He commands, "Honor thy father and thy mother;" the importance of family worship, how and when to have it; prayer in the home; teaching the Bible in the home; how to win the children to Christ in the home.

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Why We Must . . . Contend . . .

(Continued from page 11)

But they do want the truth as it is taught in God's Word, lovingly yet fearlessly taught, without regard to whether it pleases all or not.

Sermons on Hell, and plain Bible teaching on Hell always bring some letters from people who hate this Bible doctrine. They do not hate sin, they are not indignant at Christ-rejecters, and so they are offended at the plain truth, so often taught in the New Testament in the words of the Lord Jesus Himself, about Hell as a place where sinners are tormented in flame, if they die without being born again.

Salvation by grace, through faith in Christ, is always opposed by some. How many strong letters I have received from those who accuse me of being a false prophet when I teach that people are saved when they repent of their sins and trust Christ for salvation. Such critics often insist that people are not saved simply by faith; that at least they are not saved until they are baptized, or they are not saved until they hold out faithful to the end.

When I teach that God keeps those He saved, that He has given them everlasting life as soon as they believed, that God keeps His blessed promises to His born-again ones and will never cast them out, many are offended. It seems that to make much of God's mercy, of His faithfulness in saving and keeping such poor sinners as we are, is offensive to people who want to have part of the credit for getting themselves to Heaven. And yet, it is in the Bible and I must preach it.

Articles on sin bring a specially violent kick-back. When I show that, according to the Word of God, all are poor vile sinners who ought to be in Hell, and that only the mercy of Christ keeps us from going there, many are offended. They talk about their own holiness, and are grieved if anybody says that they ever sin.

If I publish Bible teaching on baptism some Christians are promptly offended. They do not believe in baptism. However, since it is plainly taught in the Bible and is in the Great Commission, it is to be taught to all nations to the end of the world. Honest Bible preachers must preach on baptism and tell Christians of the joys of obeying Christ.

The plain Bible, teaching of woman's place in the home and in the church; what the Bible says about woman's hair and woman's modest apparel and woman's being in subjection to her husband, is clear. There are very few strong reputable theologians that do not agree in broad outlines with the teaching of THE SWORD OF THE LORD. Yet many preachers fear to preach it lest they should offend someone who does not want to do what God commanded. Some Christian papers would not advertise a book on the subject though privately the editors agree with the doctrine involved. But it is in the Bible and therefore it ought to be preached and taught by honest ministers of God.

There is a clear Bible teaching of a Christian's duty to his government. "The powers that be are ordained of God. Whosoever therefore resisteth the power resisteth the ordinance of God" (Rom. 13:1, 2). We are told that the ruler bears not the sword of God in vain but that he is a minister of God in that very matter. Christians ought to support the government, even, if necessary, in the matter of war, to put down unrighteousness and the horrible wickedness of a man like Hitler. Against this doctrine the communists, the infidels, the pink modernists, and cults like the Jehovah's Witnesses, who denounce all government and will not salute the flag of our country, combine, along with some good but misled Christians, some earnest people who have misunderstood the Bible. They urge Christians not to support the government. Thousands of modernists swore never to support the government in time of war, never to encourage anybody to take up arms to resist aggression. Such people carry on their propaganda which is sometimes nearly treason, and yet there are objections if

Bible-believing Christians are also patriots, true to the governments God has set over them, and if they urge Christians to obey the rules of the government. We never had an article on the matter of a Christian's duty to his government, urging the men in our armed forces to regard themselves as ministers of God doing a necessary duty, and to so live, as Christian patriots ought to live, but that we have many objections. Well, then, there must simply be objections. The duty of Christians to their government and to their land is clearly taught in the Bible and honest preachers ought to preach it.

There are many devout and good people who disagree. Many of them are among my very dear friends. I love them devotedly, and would be grieved to hurt them in any wise. But I cannot shun that question, when it ought to be discussed. With forbearance and kindness we must say what we believe is God's teaching in His Word on this question.

Articles on the second coming of Christ nearly always arouse some objections. Among the multitudes of readers in 100,000 homes which get THE SWORD OF THE LORD weekly, naturally there are some who do not believe that Christ is coming again, or they do not believe that His coming may be very, very soon. Yet our Saviour's warnings that we are to watch for His coming are clear

in the Bible, and we must preach them.

Almost nobody, these days, gives clear instructions to young people about the dangers of petting, and just what is wrong with the dance. When we published an article on "Young People, Petting, the Scarlet Sin," literally hundreds of letters came asking for extra copies, and many young people were profoundly grateful for the Bible teaching given. But a few horrified Christians ordered the paper stopped!

We do not try to please everybody. We only try to please the Lord Jesus. And we believe that readers of THE SWORD OF THE LORD want a Christian paper that really teaches the Bible, all of it, as far as space will permit, and that honestly deals with the problems of doctrine and life that Christians everywhere have to face.

Thoughtful readers will see that our position is difficult and our work very important and hard. Will you earnestly hold us up to God in prayer that we may have the wisdom of the Holy Spirit to speak the whole counsel of God in the pages of this paper?

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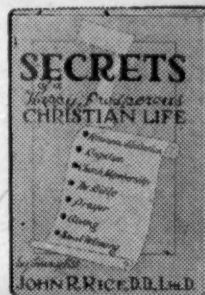
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